

VOL. 8, NO. 47

JUNE 20, 1981

60¢

ISSN:0147-0728

Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



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When did you last see this on CBS?

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SPECIAL ISSUE

Movies, Theater, TV!



GayCommunityNews

Vol. 8, No. 47

(617) 426-4469

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June 20, 1981

“Restructured” NGTF Leaves Brydon Out

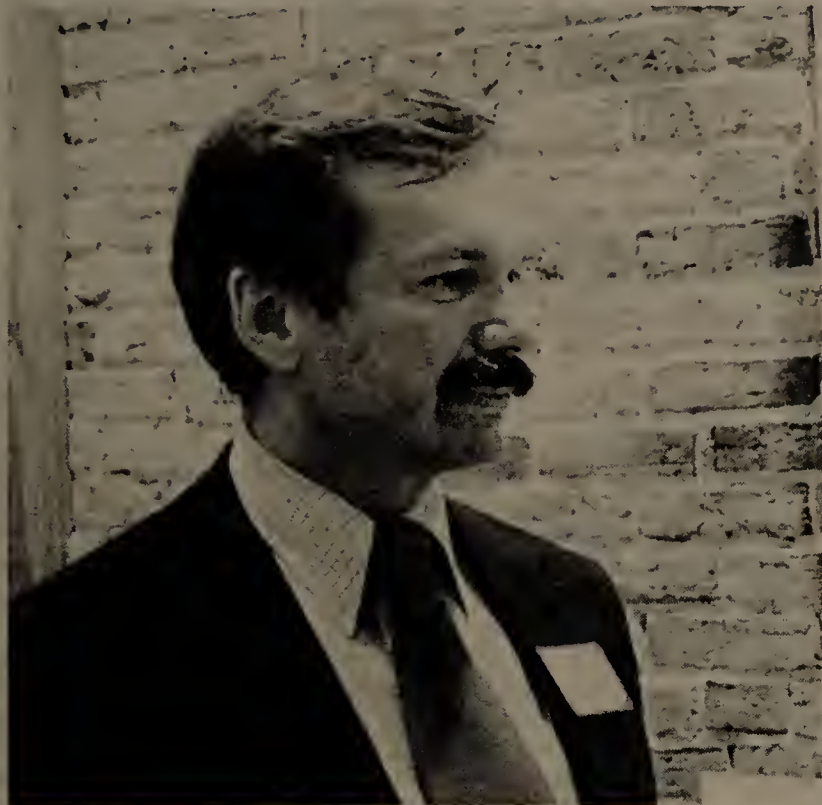
By David Morris

NEW YORK — Charles Brydon will leave his position as co-executive director of the National Gay Task Force (NGTF) on August 1 as a result of a decision by the NGTF board of directors to abolish one of the two co-director positions, leaving Lucia Valeska as the single head of the organization.

Meeting here on June 6 and 7, the board voted overwhelmingly to accept a structural change to a single executive directorship, a change which, according to an NGTF press release, had been strongly urged by both Valeska and Brydon.

The change follows heated criticism of NGTF in recent months, including a demand by the Stonewall Gay Democratic Club in San Francisco that Valeska and Brydon resign if the organization's policies were not changed. Commenting on his organization's demand, Stonewall Democrat Ben Gardiner told *GCN* at the time, “We're condemning NGTF because it doesn't represent us. Their strategy is all wrong, their tactics are abominable and they don't represent anybody.”

Specific criticism concerned NGTF's failure to support the 1979 March on Washington until shortly before it was to take place, their endorsement of Jimmy Carter in the last presidential elections, their refusal to allow the issue of immigration to be raised at



Charles Brydon.

the National Lesbian and Gay Constituent Lobbying Day in 1979, their condemnation of the riots following the sentencing of Dan White for the murder of Harvey Milk and their advice to a federal legislator that a military anti-discrimination bill not be introduced (see *GCN*, Vol. 8, No. 37).

Two other San Francisco Democratic clubs and a number of groups and individuals in other

parts of the country made similar criticisms.

Gardiner says most of his organization's objections have been directed at Brydon. “He's the mouthpiece and he's the one we've been talking about. . . . You can attribute almost 100 percent of what's been happening at NGTF to Charles Brydon.”

Of Brydon's leaving NGTF, Gardiner said, “It's about time.”

Gardiner says that, based on the

history of Valeska's more radical political activity in Albuquerque, New Mexico before working for NGTF, he assumes she has either changed her views or has been unable to express them because of Brydon's domination of the organization. Gardiner says he suspects the latter.

Gardiner is optimistic, he says, that Valeska will now be able to use her own judgment in working in NGTF.

An NGTF statement claims the change was made reluctantly for the sake of managerial and financial efficiency. Valeska told *GCN* that having two co-directors was needed for gender parity but that it “stifles decisive decision making and the organization's ability to take quick and clean action on urgent matters.”

According to the statement, part of the \$42,000 a year saved by eliminating one of the director positions will be used to pay a full-time “communications director” beginning in December to improve relations with the lesbian and gay press.

Valeska denied that the change was made as a result of criticism

of NGTF but, she added, “I think the negative press has certainly stimulated a discussion that Charlie and I have been having for many months.”

NGTF board member Frank Kameny said additional changes in the organization are needed in order to meet the threat posed by the current reactionary trend in the country. “My feeling,” he said, “was that the New Right had had seven months in which there had been no significant response from the gay movement in any meaningful sense anywhere in the country.”

Kameny believes the board of directors “needs to exercise more immediate directions” than it has in the past, when the organization has been dominated by the staff.

Bruce Voeller, who was one of the NGTF executive directors before Valeska and Brydon were hired, agrees that a “radically new board of directors” is needed which should reach a consensus with the staff on policy questions, a condition that he says has not existed in the recent past.

— filed from Boston.

New Policy at MIT Bans Harassment

By Jil Clark

CAMBRIDGE, MA — Harassment on the basis of race, color, sex, religion, national origin or sexual orientation is prohibited at the Massachusetts Institute of Technology (MIT), according to a policy adopted by the school on May 18.

“Harassment of any kind is unacceptable at MIT and is in conflict with the policies and interests of the Institute,” the policy states. It defines harassment as “verbal or physical conduct which has the intent or effect of unreasonably interfering with an individual's or group's educational and/or work performance at MIT, or creating an intimidating, hostile, or offensive educational and work environment on or off campus.”

Sexual harassment is defined in the document as “unwelcome sexual advances and requests for

sexual favors which might be perceived as explicitly or implicitly affecting” an individual's educational or employment decisions.

Michael Glover, a gay male administrator in the personnel office, told *GCN*, “I'm impressed with the strong commitment on the higher levels of the administration to change attitudes about lesbians and gay men and about sexual harassment.”

“It's up to us to make complaints. I'm convinced that if we do the administration will act,” Glover said.

Mary Rowe, Special Assistant to the President for Women, is “delighted” with the new policy. “The truth is that we've been working on this incredibly hard for three plus years. . . . More than 300 people have had input into it — ranging from white male senior [faculty members] to over twenty

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Mayor Barry Fires DC Liaison

By Jil Clark

WASHINGTON, DC — Washington Mayor Marion Barry has fired Marie Dias, his liaison to the lesbian and gay male community, the elderly and Hispanics, after she ignored his recommendation that she cancel her plans to run for Congress in 1982.

One week before she was fired, Dias asked the mayor if he would run on a joint ticket with her when he is up for reelection next year, according to the *Washington Star*. The mayor reportedly responded that Dias had no chance of defeating incumbent D.C. Delegate Walter Fauntroy, a Baptist minister who has strong support among the District's clergy.

Dias, who has told reporters that she is committed to challenging Fauntroy in next year's primary, acknowledged that she received a letter from Barry on the night of May 26 in which he fired her with two weeks' notice. She has refused to comment on the firing.

Dias, who received \$47,000 yearly as a special assistant to the mayor, “serves at the pleasure of the mayor,” Barry said, “and I have decided that after June 12 her services will no longer be needed.”

“A person who works at the pleasure of the mayor must have the mayor's trust and confidence. I told her that she was fired. I did it, and there were no political reasons behind the firing.”

Barry acknowledged that he had discussed Dias's political ambitions with her and said that he told her that “everyone who works on my staff needs to be working for the District government, and we don't have time for political campaigns.”

Asked if he told Dias he would fire her unless she discontinued her effort to launch a congressional campaign, Barry declined to comment.

Alan Grip, an assistant to the mayor, told *GCN* that Dias's firing was related to her political am-

bitions “in the sense that she was hired to represent the gay community and the elderly community to the mayor. The mayor felt she should be spending fulltime on that job. They didn't agree and Dias put the mayor in a difficult position because she made [the disagreement] public [by talking to the press].”

In 1978, Fauntroy endorsed Sterling Tucker, a former city councilperson, for mayor, and he narrowly lost the DC primary to Barry. Tucker is expected to challenge Barry again in next year's primary.

According to Larry Uhrig, pastor of the Metropolitan Commu-

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Community to Protest Axing of Liaison Position

By David Morris

BOSTON—Preliminary steps have been taken to respond to the termination of the position of liaison between the City of Boston and the lesbian and gay community (see *GCN*, Vol. 8, No. 46).

Meeting on Tuesday, June 9, some 150 women and men from diverse segments of the community planned a protest march to take place on June 16, the day the position is scheduled to end. The march will begin at 4:00 p.m. at City Hall.

Tentative plans were also made for economic action consisting of a two-and-a-half day boycott by gay men and lesbians of all Boston businesses. The mayor's office has attributed the termination of the position to budgetary problems caused by the passage last November of Proposition 2½, which limits property taxes and reduces city income.

A coordinating committee formed at the June 9 meeting later voted to arrange a petition drive in support of legislation recently in-

troduced in the Massachusetts House which would create a mechanism for recall of elected officials. Introduced by Rep. Thomas Finneran (D-Dorchester), the bill would require a recall election upon petition by 15 percent of a district's registered voters. Signatures of 35,000 voters would be required for a recall effort against White, who is generally recognized as the target of Finneran's effort.

Petitions in support of Finneran's bill will be circulated at the June 16 demonstration and at the Lesbian and Gay Pride march on June 20.

At the June 9 community meeting, Tom Chiodo of the Lesbian and Gay Pride Committee reported that Boston City Hall has been overwhelmed with telephone calls and letters of protest since it was learned the liaison position was to be terminated. He urged more calls and letters.

In reference to a *GCN* cover headline, Chiodo commented, “Let's resolve tonight that it's not ‘Goodbye, Robin.’ This position's

got to stay” (see *GCN*, Vol. 8, No. 46).

Beth Kelly, also of the Pride Committee, called for “direct action of protest” against White. “We're not so easily duped,” she said, as to accept promises made by politicians during campaigns without protesting their failure to keep their promises.

Attorney Katherine Triantafillou reported that after repeated efforts she had gotten no response in her attempts to arrange a meeting between White and representatives of the community.

Robin MacCormack, who has filled the liaison position since it was created two years ago, urged stressing the position itself and not the individual filling it.

MacCormack called for quick action by the entire community. “We've all got to respond,” he said, “or in a few months we'll be sitting around asking, ‘What happened?’”

When questioned by the straight press, Triantafillou said the com-

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On Gay-Rights Bill Vote

Mass. Congress Says No Reconsideration

By Nancy Wechsler

BOSTON, MA — The Massachusetts House this week rejected a motion to reconsider a gay and lesbian rights bill, House Bill 4076, that would have prohibited discrimination in employment, housing, public accommodations, credit, insurance, and labor unions. The vote on Tuesday, June 9 to reconsider failed 81-67. The vote means the bill is dead for this year.

“While the vote was technically on reconsideration, it is seen, in reality, as a vote on the actual bill,” Steve Tierney of the Massachusetts Gay Political Caucus (MGPC), told *GCN*. The bill had originally come up on May 20 and failed

82-62. “We picked up five votes this time,” Tierney said, “and I'm glad about that. We always stand a better chance with the state employment gay rights bill. That one will be coming up in a few weeks.” Tierney told *GCN* that the five additional votes on the bill this week came from legislators supportive of gay rights who missed last week's vote. No one who voted against the bill last week switched their vote this week.

Rep. Tom Valley of Boston's Eighth Suffolk District, who was one of the bill's sponsors, told *GCN*, “We've made a lot of progress, but we are at a difficult point.

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News Notes

quote of the week

Turning away from the utopian, I asked Nader what he thought might happen if Reagan's economic plans fail badly, but Reagan were still able to retain the political initiative. 'Well, we have a jingoist in the White House,' he said. 'I've been asking myself: Where's the hard core of resistance to fascism in this country?'

'Where do you suspect it is?'

Nader was silent. 'Where do you suspect it is?' I asked again.

'I don't know,' he finally said. 'I'm still looking.'

— from "Last Lunch with the Liberals," an article on Ralph Nader and others by Jeffrey Klein in the June, 1981 issue of *Mother Jones* magazine.

I didn't know he was an idiot

RICHMOND, VA — Virginia Republican Delegate John S. Buckley has launched a vociferous direct mail campaign against the Department of Education, charging that the federal agency is "fueled by ultra-liberal special interest money, militant homosexuals, and 'sex-educator counselors,'" attempting to wage "all-out war against the Judeo-Christian ethic."

According to a report in the June 3 issue of the *Washington Post*, Buckley, a cousin of conservative columnist William F. Buckley, Jr., has sent the letter, printed on state letterhead, to approximately 20,000 constituents as part of a fundraising effort for Public Advocate, an Arlington, Virginia, think tank.

"I didn't see anything in the whole thing that I thought was true," remarked Willard McGuire, president of the National Education Association. "They made it [the Department of Education] sound like a porno factory."

"The facts of the letter are documented facts," replied Buckley. "If they don't like the tone of the letter, that's their problem."

Buckley's colleague, Delegate Warren Stambaugh, seemed to think otherwise. "I knew John Buckley was conservative," he observed, "but I didn't know he was an idiot. I've got to believe that a three-year-old on his staff wrote it for him."

access to the tube

BOSTON — A coalition recently formed to ensure lesbian and gay access to cable television in Boston is seeking new participants.

The ad hoc Community Media Group was formed to take part in negotiations between the City of Boston and groups interested in operating the cable system. The Group will attempt to produce video tape programs as well as representing the gay and lesbian community at public hearings on the proposed system.

From three to five channels of the system will be set aside for community groups.

Organizers say the process of deciding the cable access question in Boston is being watched closely by interested persons all over the world.

A public hearing has been set for 5:00 p.m. on June 25 at the Boston Public Library.

For more information contact Wade Nichols at (617) 864-6654 or Ray Davis at (617) 523-2642.

solidarity forever

PHILADELPHIA — The Democratic Socialist Organizing Committee (DSOC), a socialist group whose primary strategy is working within the Democratic Party, met in this city over Memorial Day weekend and voted to merge with the New American Movement (NAM), another socialist organization.

NAM, whose politics have moved closer to DSOC's over the last few years, will take up the issue of merger at its own convention this August. Members of DSOC who oppose the merger have agreed for the time being to stay in the merged organization but many people have already left NAM because of its intention to merge, its move toward Democratic Party politics and its pulling back from work within the Reproductive Rights National Network.

Some former NAM members have formed a new national organization called Solidarity, a socialist-feminist network.

In addition to voting for merger with NAM, DSOC elected San Francisco Supervisor Harry Britt as one of six vice-chairs. A lesbian and gay caucus was also formed and, according to a DSOC press release, the convention "recognized for the first time the centrality of attacks on lesbians and gay males to the strategy of the New Right. Acting on that recognition, the convention passed overwhelmingly a resolution committing the organization to contributing more effectively than it has in the past to the struggle of lesbians and gay males."

For more information, contact Lesbian and Gay Caucus, DSOC, 853 Broadway, Room 617, New York, NY 10003; Lesbian and Gay Task Force, NAM, Chris Riddiough, 3244 N. Clark St., Chicago, IL 60657; or Lesbian and Gay Task Force, Solidarity, 14 Irving St., Somerville, MA 02144.

moving toward the center

BOSTON — The Community Center Committee is seeking ideas and help from Boston-area gay men and lesbians.

The loosely organized group, which is determined to be representative of a broad segment of the community, needs help in raising funds, in publicizing its activities, in searching for a suitable building and in assessing the needs of the community.

Especially invited are women, ethnic and racial minorities and disabled persons.

The proposed center will be discussed at a town meeting scheduled for June 24 (see GCN's calendar for exact time and place).

For more information contact Bob Skiba at (617) 426-7351 or Sasha Alyson at (617) 542-5679 or (617) 482-4978.

pro-choice despite it all

WASHINGTON, DC — According to a recent *Washington Post*-ABC News Poll, the majority of Americans still support a woman's right to choose abortion despite growing right-wing anti-abortion propaganda.

The poll found that more than two out of three Americans oppose any law that would make abortion murder, such as the "human life" amendment now being considered in Congress.

According to the poll, 40 percent of Americans approve of abortion on demand and an additional 34 percent approve of it in most circumstances. Only 16 percent disapprove of abortion in most circumstances and a mere ten percent think all abortions should be illegal.

The poll also found that 88 percent of those surveyed favored legal abortion when a woman's life in danger; 82 percent in cases of rape and incest; 84 percent when a woman might suffer severe health damage; 70 percent when there is a chance the baby might be deformed; and 73 percent when a woman's mental health is endangered.

Would a ban on abortions such as the U.S. is proposing work? Almost three quarters of those surveyed don't think so. Most believe a woman wanting an abortion would find a way to get one.

women protest appointment

SACRAMENTO, CA — Members of the California Senate have appointed a conservative Republican from Orange County to the California State Commission on the Status of Women despite protests from feminists.

Senator John Schmitz, a former member of the John Birch Society, a vocal enemy of the ERA and a supporter of the federal Human Life Amendment, was appointed to the Commission by the Rules Committee, which is led by Senate President Pro Tem David Roberti. His appointment cannot be withdrawn without the cooperation of the committee.

Schmitz, who opposed the establishment of the commission in 1965, sought this appointment in order to ensure fair representation on the Commission of what he calls the "traditional woman" and "non-women's libbers," according to an administrative assistant, Mary Gerich.

Gerich added that he still opposes the commission, "but Senator Roberti had just appointed two strong liberals to it and Senator Schmitz felt he had an obligation not to let it be all one-sided."

Roberti, in response to the angry outcry from feminists, said, "The objection to Schmitz's appointment, when his is a minority of one out of seventeen, is indeed an objection to the right of all citizens to petition their government no matter what their views and an objection to the right of free speech itself."

Meg Rottman, of the Los Angeles chapter of the National Organization for Women, described the appointment as "not so much a threat to the Commission as a real slap in the face to women . . . and (a detraction from) the serious purpose of the Commission. . . . He sees himself as a devil's advocate."

Rottman does not agree with Schmitz that he will represent the "traditional woman" on the Commission.

"Traditional women's goals and interests don't parallel Schmitz's. Abortion is but one issue on which they agree with him. He views women as inferior, unable to cope. He wants to go back to men having all legal recourse and women having none. He isn't in favor of doing anything about women getting child support, for instance, although the percentage of women actually collecting child support who have been awarded it by the courts is very very low. He has never favored the opening of a battered women's center or stricter legislation around wife battering. . . . He doesn't represent the concerns and values of the 'traditional woman'."

release on bail sought

SPRINGFIELD, MA — Arguments for a motion to release a 29-year-old gay man on bail pending appeal were heard June 10 by Supreme Judicial Court Justice Herbert P. Wilkins.

The motion, which may result in a precedent setting ruling, came some three months after the conviction of Wayne Healy of first-degree murder by a Hampden County jury (see GCN, Vol. 8, No. 39).

Healy's attorney, Murray B. Shulman, would not predict the outcome of the hearing; however, no person convicted of first-degree murder has ever been allowed free on bail by the Commonwealth of Massachusetts.

Shulman expects a decision within a week.

Meanwhile, the friends and family of the accused have formed the Fund for Wayne Healy. The goals of the new organization are to raise funds for his legal defense, to publicize the case and to lobby on his behalf with the Department of Corrections. It was the group's insistent lobbying efforts, according to member Tom Groblewski, that led to Healy's transfer from Walpole Prison to MCI Concord last week. Prison officials told Healy that had he remained at Walpole he would have been immediately transferred to J-Block of General Population, a move that was much feared by Fund members and by Healy.

Members of the group, most of whom are not gay, claim that Healy was arrested and convicted because of his homosexuality, which became an issue in the case. They have conducted lawn sales in Springfield-area towns, performed in benefit coffee houses, printed bumper stickers and sold T-shirts that read "T.A.N.J. [There ain't no justice] — Free Wayne Healy!"

The group plans other appeals for support from a wide range of local residents and has already received donations in care of The Fund for Wayne Healy, People's Savings Bank, Account number 601427, 314 High St., Holyoke, MA 01040.

a new twist

DENVER, CO — A lesbian has charged local police with harassment after they arrested her on charges of public indecency outside a Denver bar.

An article in Denver's *Double Standard* says Michele Dangel and Linda Vigil were arrested as they entered the Highland Bar to continue Dangel's birthday celebration and were charged with "indecent exposure and fondling the genitals of another person," charges often used against gay men.

Police handcuffed Dangel, Vigil and their friends and took them to jail, where they spent 24 hours before being released on \$1,000 bail.

Dangel said she will fight the charges, which she said were intended purely as harassment, and may sue the police department. She said her arrest is a new twist to an old pattern. "People have been getting jaywalking tickets in front of the Highland," she said. "The police used to just pick on the men. But it doesn't seem like it's safe for lesbians to go out anymore."

On April 5 Denver police arrested Carol Lease, executive director of the Gay and Lesbian Community Center here, on charges of disturbing the peace after she reportedly tried to talk to police who were harassing two gay men at a gay event (see GCN, Vol. 8, No. 42).

Dangel and Vigil will be tried on June 11 and Lease on June 16.

from grief to pride

DURHAM, NC — Community organizing in the wake of a recent homophobic murder will result in North Carolina's first lesbian and gay pride march.

The Lesbian/Gay March and Rally Committee has planned its events for June 27 "not only to reaffirm the basic goals of the Gay Rights Movement but also to emphasize the important, yet often hidden, role we are playing in the communities in which we live."

Organizers say the planning of the event results from community response to the death of Ronald Antonovitch after he was beaten by a group of straight people at a popular sun-bathing spot on the Little River. The attack caused kidney damage from which Antonovitch, who was a heart patient, later died (see GCN, Vol. 8, No. 40).

Four men and two women are being held responsible for the attack.

The murder sparked an angry response in the straight community as well as among lesbians and gay men. About half the crowd at an April 17 vigil against homophobic violence was reportedly straight.

In an article in the North Carolina *Anvil*, gay writer Carl Whitman noted that the murder of Antonovitch was not an "isolated incident without implications." He said homophobic, racist and anti-socialist violence should be considered in the context of recent Nazi activity in North Carolina, the state that has seen more such activity than any other in the past year.



David Thorstad.

Controversy Cancels Thorstad Speech

By Philip Knighton

ALBANY, NY — Controversy arose when Cornell University's campus gay group, Gay People at Cornell (Gay PAC), voted on March 18 to invite David Thorstad, former Gay Activists Alliance president, co-author of *The Early Homosexual Rights Movement* and co-spokesperson for the North American Man/Boy Love Association (NAMBLA) to speak at its annual May Gay festival. Thorstad accepted the invitation and agreed to speak on the state of the gay movement in the '80s and the significance of the man/boy love issue within the movement.

Though some members of the local lesbian community objected to his appearance, Gay PAC voted on March 26 to uphold the invitation. Rachel Lederman and Lynda Finn, staff members of the Ithaca Women's Resource Center (IWRC), circulated a leaflet among its members a few days before Gay PAC's April 8 meeting which read, "Gay PAC, the only gay group in Ithaca, is planning to bring David Thorstad of the North American Man/Boy Love Association as the principal speaker at its annual May Gay festival. As lesbian feminists we find the choice of this speaker objectionable, as he is an advocate of child abuse, child pornography, and is openly racist, sexist and anti-feminist. . . . We do not consider freedom to sexually exploit children part of this struggle." Lederman and Finn concluded the statement by urging IWRC members and sympathizers to attend the April 8 meeting and to express "our opinion on this issue."

Amid threats of a picket of Thorstad's talk and a boycott of the May Gay events, as well as arguments concerning the possible rise in anti-gay sentiment in the Ithaca straight community, Gay PAC withdrew the invitation.

Gay PAC members Patrick Fer-

ris and Connie Stillinger released a statement following the controversy saying, "In retrospect, we feel it is unfortunate that Gay PAC members yielded to arguments on side issues, to vague threats and speculations of possible consequences, and to supplications for unity from women many of whom have previously been very cool to unity. More reprehensible were the actions of the feminists who, in the name of reasoned dialogue resorted to slandering some Gay PAC members as well as David Thorstad to achieve their purpose. At no time was a feminist critique of boy love presented."

Stillinger, chairperson for Gay PAC, resigned in protest over the IWRC actions.

In a letter to Lederman and Finn of the IWRC, Thorstad wrote, "Congratulations on your recent victory for censorship, bigotry and stupidity. I am referring to your successful effort to persuade Gay PAC to withdraw its invitation to me to speak on the relationship between gay liberation and man/boy love, among other things. I would have been quite happy to discuss these and other issues with you or anyone else. It's a pity that your preferred method is to strangle freedom of speech, prevent debate and an exchange of views, and intimidate through lies and slander. Surely such methods belong to the arsenal of the enemies of freedom, not to its friends. It is really sad to see feminists, even lesbian feminists, jumping onto the anti-gay male bandwagon, and even worse, to see them actively crusading against free speech and for censorship. Shame on you. Adopting the methods and issues of the heterosexual and moral crusading right is no way to fight for freedom. I don't care if you disagree with me, but at least don't lie about my views."

Lederman and Finn were unavailable for comment.

Homophobia, Criticism Mark Women's Studies Conference

By Paula Krebs

The third annual national conference of the National Women's Studies Association (NWSA) here, organized around the theme of "Women Respond to Racism," climaxed a year of controversy and financial difficulties for the organization.

The NWSA, which, according to national coordinator Elaine Reuben, is "very young and very fragile," came under heavy fire from conference participants, especially the group's Third World Caucus and other women of color, both during its planning and during the conference itself. Critics charged that the conference, held here at the University of Connecticut, was racist in both its planning and structure, citing a lack of Third World input in the deciding of the conference site, registration fees, and structure of meetings, workshops, and anti-racism consciousness raising groups.

Participants charged that the conference's \$40-50 registration and \$112 room-and-board fees for the five days of the event were prohibitive to the participation of working-class women and women of color. In an address to the convention on the opening day of its workshops, poet Audre Lorde asked "Do women in the academy truly want a dialogue about racism?"

"When the woman on welfare says I can't afford it, she means she is surviving on an amount of money that was barely subsistence in 1972, and she often cannot afford to eat."

"Yet the National Women's Studies Association in 1981 holds a conference on racism in which it commits itself to responding to racism, but refuses to waive the registration fee for poor women and women of color who wanted to present/conduct workshops."

The planning of the conference was marked by hostility from the local press and the university community. The NWSA, whose strong and vocal lesbian presence prompted the University of San Francisco to withdraw as the site of the 1982 national convention (see *GCN* vol.8 no.31), again encountered hostility because of its openness about that presence.

The *Hartford Courant*, the area's major daily newspaper, ran just one pre-conference story on the NWSA, never mentioning the theme of the conference and focusing on the option for conference attendees to live in areas designated "lesbian housing." The article, headlined "Lesbian Housing Available for Women's Conference at UConn" (May 19,

p. A3), was, according to poet Adrienne Rich in another address to the conference, "a deliberate erasure of our declared purpose here."

"The National Women's Studies Association chose, as a part of the feminist movement rather than as a dutiful daughter of academia, to address the estrangement, ignorance, fear, anger and disempowerment created by the institutional racism which saturates all our lives," she noted.

Instead of addressing the conference theme, Rich argued, the *Courant* "erased the issue of racism, in a state where the Ku Klux Klan openly marches, by playing on a different string of bigotry and fear — the New Right's vocal anti-feminism and homophobia."

Conference co-coordinator Stacy Pies agreed. "The city of Hartford has a half-percent turnover in housing per year," she told *GCN*. "When people, usually Hispanics and blacks, are displaced from their homes through gentrification, there is nowhere for them to go. It would be pretty dangerous

for the *Courant* to show people confronting racism in Hartford — it might help stir up something the city wouldn't want to deal with."

Coordinator Norma Cobbs added that the paper's ignoring of the anti-racist politics of the conference was a symptom of being "so threatened by groups of women getting together for political reasons."

When it uses a tactic such as homophobia to discredit the NWSA, the Hartford community, Cobbs told *GCN*, "doesn't have to take our political impact seriously."

In addition, Cobbs noted a decided strain of homophobia on the University of Connecticut campus here. Once the *Courant* article appeared, she noted, people in several campus departments began to grow wary of involvement in the conference. "It felt like people were saying 'The lesbians are coming! The lesbians are coming!'" Cobbs explained. "But all I said was, 'Yep. They're coming, and not only that, but they've been here all along!'"

More discussion was slated for continued on page 6

U.S. Court Convicts In Kid Porn Case

By Mitzel

SPRINGFIELD, MA — A Houston man was found guilty recently in a Springfield federal district court for violating the 1978 federal kid porn law.

Roy C. Ames, 42, had been indicted for one count of interstate transportation of an obscene film which portrayed minors having sexual relations. A jury found Ames guilty on Friday, May 22.

In the early 1970s, Roy Ames had run a mail-order sex-materials business. In 1975, he was found guilty of sending obscene matter interstate and was sentenced to 12 years in a federal prison. He was released on parole in 1979.

At the time of his release, Houston police returned most of the sex materials they had seized upon his 1975 arrest including the film in question which featured 2 young teenaged boys engaged in oral and anal sex with each other.

At trial in Springfield, Ames's attorney, Alfred Monahan, agreed with the assistant U.S. attorney that the film would be considered obscene by contemporary community standards. As a result, the jurors did not get to view the film.

According to U.S. Assistant Attorney George Kelly, Ames, after his 1979 parole, began a career in the music business. Houston country singer Isaac Sweat testified at Ames's Springfield trial that Ames had been his manager and promoter in 1980 and 1981.

A police informant, Jim Dolan, knew that Ames needed money to get Sweat produced. Dolan acted as a go-between for the federal agents in their efforts to set up Ames.

As a result of Dolan's informing, a U.S. customs agent and U.S. postal inspector, both in Massachusetts, set up a phony porno company and contacted Ames. They solicited him to sell them kid porn. The federal agents knew Ames needed money, and according to Kelly, they played to his need. Ames agreed to ship them an internegative of the boy-sex film for \$700.

Ames shipped the film via United Parcel Service to an address in East Springfield, Mass. Federal officials in Massachusetts contacted federal agents in Texas and Ames was arrested on March 24 in Houston. continued on page 7

Ford and Stars Join NOW Campaign on ERA

By Jil Clark

HOLLYWOOD, CA — Former first lady Betty Ford has accepted the honorary chairpersonship of the "ERA Kick-off Campaign" being sponsored by the National Organization for Women (NOW).

Other celebrities, all of them connected with the movie and television industry, are lending their names to the campaign, which will begin with over 100 rallies around the country on June 30, exactly one year before the amendment must stand ratified by 34 states.

Among the Hollywood personalities who announced their commitment to the campaign at a press conference here on June 10 are Alan Alda, who will co-chair the campaign; Valerie Harper from "Rhoda"; Jean Stapleton from "All in the Family"; Linda Lavin from "Alice"; singer Helen Reddy; Francis Lear, wife of producer Norman Lear; actors Patty Duke Aston; her husband John

Aston; Tyne Daly Brown; and George Stanford Brown.

Ford and the stars will be assigned "no specific responsibilities," said Marnie Delaney of Los Angeles NOW, "but they will be involved in planning the events of the campaign, such as the rallies and walk-a-thons around the country on Women's Equality Day [Aug. 26]. They'll be making many appearances, lending their status as well as their energy."

Delaney added that she hopes that they and their "influential friends" will make sizeable monetary contributions to the effort as well.

NOW President Eleanor Smeal told reporters at the press conference that, "with the help of leading citizens joined with people from all walks of life, we intend to bring the ERA home to all Americans in this remaining year."

Delaney believes "without a doubt" that the endorsements of Ford and other popular figures will result in the ratification of the

ERA.

"I think it is especially significant that the most popular living first lady — the wife of a Republican — is doing this under an administration that opposes the ERA," Delaney said. "She [Ford] indicated at the press conference that she doesn't feel the present Republican administration has done enough for women."

In announcing her commitment to the passage of the ERA in 1982, Ford said, "I have spent a great deal of time in the past on the campaign trail. Now I am campaigning for the rights of women."

She continued, "The women of America have equally worked and sacrificed so that this nation could become a leader among nations. I believe that now this nation owes its women the right to equal protection under the law."

"We have one year remaining to us and take note: the campaign is not almost over. It has just begun."

Alda told reporters, "If we lose,

we will not stop. We will have what was promised to us 200 years ago. We will not pass on a lie to our children."

Asked to comment about the strategy NOW has chosen for its final ratification drive, Beverly Smith, coordinator of the Black Women Artists' Film Series in Boston, said, "This is America; movie stars are a good way to sell anything — cereal, the ERA, etc. NOW has realized this and that does imply a certain amount of sophistication on their part."

"However," Smith continued, "I would be much more excited to see movie stars organizing to fight racism and sexism within the movie industry."

"A lot of those Hollywood types have espoused the ERA over the years; it's a tame enough cause that they can work out their desire to be political activists and feel good about their liberal credentials. But let's face it: it's not gay rights [that they are endorsing]. This country is so reactionary that

it sees the ERA as radical. If they think the ERA is radical, what do they think of black lesbians? I wonder if they even know that people like me are out here."

Smith said that although she is more concerned about "women who are suffering now, whether or not there's an ERA," she will be "disturbed" if it is not ratified.

"I'm glad some organization is out there fighting for it," she said.

Leslie Cagan, a lesbian activist in Mobilization for Survival of Boston, told *GCN* that she is "troubled" by NOW's "alliance with liberals. . . . Will NOW become less radical as a result?"

"I agree [with Betty Ford]," said Cagan, "that women have worked as hard as men in this country. One thing the women's movement has revealed is that women have been written out of history."

"But that doesn't lead me to feel we want to share a bigger piece of the American pie. We want a whole new recipe."

Community Voices

you don't have to do it

Dear *GCN*,
I'm just writing to let you all know I've been enjoying *GCN* lately and hope you continue on in your merry way into the future.

I was very glad to see the two articles on S&M. They are easily the two sanest, most logical, informative and well-written articles on the subject I've seen. I particularly liked the clear explanations in the pro-S&M article and the willingness to listen of the anti-S&M article. Neither of these two qualities are exactly common in the debate about S&M among lesbians.

"Gay Comedy News" was hilarious, especially the part about the "typical *GCN* reader" — don't we sound a little more interesting than the average reader of that other national gay paper?

And finally, to reply to Janet Fay's letter in the issue of May 23: I think that you entirely missed the point of the cover on the May 9 issue, which was to *parody* the standard image of women in S&M. I really don't think the *GCN* staff put the picture on the front cover in order to sell papers. I'm really appalled that you would refuse to sell the paper because of the cover — thus denying many women who come into your store the opportunity to read that issue of *GCN* and specifically the two excellent articles on S&M that it contained.

There's been entirely too much, well, let's call it what it is, censorship in the lesbian community and press on the subject of lesbian S&M. Whether you participate in it or not, or approve of it or not, what use is served by refusing to discuss it? Ignoring it will not make it go away. Feminist bookstores in a number of cities have refused to carry Pat Califia's book *Sapphistry* because it contains some pro-S&M sections. The Samois booklet (on lesbian S&M) has not been carried in some bookstores because it is pro-S&M. I find it especially disturbing when women refuse to discuss this issue with other women, as if just discussing it in print, or allowing pro-S&M books written by *lesbians* (not by straight men out to exploit our community) to be sold in women's bookstores would contaminate them. Honestly, people, S&M lesbians are not telling you that you *have to go out and do it* right now! (Which some reactions from people seem to be.)

Yours truly,
Rebecca Lesses
Seattle, WA

what is aesthetic

Friends:
I want to respond to your "Speaking Out" in the 30 May, 1981 issue, "On Nude Pictures".

First off, the entire article should have been given the title "On Nude Photographs". Nude pictures in the guise of lesbian comic strips, and the cover issue depicting nude females (and I recollect no objections to "all those tits"), have been a part of *GCN* for quite a long while. Crude and klutzy though I found them, I never felt obligated to condemn them as sexist.

I see absolutely nothing shocking or disgusting with the three photographs you finally had the courage to print. In fact, in my opinion, (as one who is also extremely interested in things photographic), the photo of the young man with the dove, with but a little extra thought by Mr. Thompson, could have been a real work of art. Even as it is, it is a beautiful picture, and I, for one, feel enriched, having had the opportunity to see it!

Recently in one of the many photographic journals I subscribe to, someone was objecting to a few nudes (female), that had been printed in an earlier edition. The photographer answered the complaints by suggesting that anyone who was shocked, annoyed or otherwise disgruntled with his depiction of the nude body should take their complaints to the Designer. I agree. As an old man of 67, it is not at all difficult for me to see and appreciate the glorious beauty of a young, well-cared-for body, male or female, black or white. There are very few sculpted or painted works of art around that depict old and sagging guts of either sex. It just ain't esthetic.

Regarding Maida Tilchen's objections that "all the photos were of young, white, slim, handsome, able-bodied males", I very much doubt especially in this day and age, that had Michael Thompson seen a young, black, slim, handsome, able-bodied male who was agreeable to having his picture taken for publication in a gay newspaper, he would have jumped at the chance. I know I would. As for the rest of the complaint, one just doesn't photograph old, fat, ugly, or handicapped males or females, black or white unless it's for medical journals.

Warren Blumenfeld's objection, "his photographs were not of nude beaches but rather they were of nude young men on beaches, (young men who are all white, classically beautiful and obviously posed)," has me stumped! What then is a nude beach? A beach sans sand, sans vegetation, sans rocks, just a lot of water? Isn't it nude bodies on any beach that make that beach a nude beach?

Of course I may not have seen all of Michael Thompson's photographs submitted to you for the article in question, (I sure would like to if they're as good as those you print in this week's *GCN*). The three you published are indeed all white. Did you expect black and white polka-dots Mr. Blumenfeld? Sorry the human body rarely comes in that color combination. Again, I'm sure that Mr. Thompson would have included blacks had he been able to do so. I disagree that all the photographs, (those three published), were classically beautiful. That you might think so, Mr. Blumenfeld, is your value judgement. I do not concur. Obviously posed? So what? We're always posed. I'm at this moment posed over the typewriter, writing this letter.

Finally of the three photos shown, only one is "a nude photo." The "Young Man With Dove" is wearing a shirt and the dove, he's not nude. The photo Mr. Thompson says is of himself is wearing either the Atlantic or the Pacific ocean. He's not nude. The remaining photo, (an attempt at distortion through the use of a wide-angle lens), is in my opinion, a nude photograph, a rather uninteresting one. There are two naked men pictured. One, because of his proximity to the camera is grotesque and to my eye, not pleasing. The other man, leaving the water is much better, (nice bod!), but he demurely covers his plumbing, (those parts some lesbians object to), quite naturally with his left thigh. It does show, if one cares to search the foreground and background, an expanse of sandy beach, a bit of water, two naked men, and yes out there in the distance, hills! Yep, it's a nude beach all right!

Sincerely,
Amos C. Marcille
Amherst, MA

voyage en douce

Dear *GCN*,
In response to Rob Schmieder's review of "Voyage en Douce".

His review was unfortunately mild since the film was apparently very misogynistic and extremely pornographic. A friend and myself were so outraged that we left the film midway. These two women as lesbians obviously were a product of a male fantasy. The film once again portrays women as provocative and promiscuous and supports the myth that women want to be raped. These women were shown as manipulative, superficial, sexually preoccupied, and unhappy. Self-hate was an implicit message.

The film *Voyage en Douce* is not about two women developing a lesbian identity but about two heterosexual women struggling with sexuality as men perceive it. This is yet another woman-hating film to be produced in this era of violence against women! And we do not need to support it. Emily O'Brien

Jamaica Plain, MA

nazi propaganda

Dear people,
In the May issue of *Drummer* magazine (a gay men's leather, S&M type mag) is a large Nazi fantasy story with several pictures. It comes complete with large swastikas and dialogue like, "Fuck me with your fat Nazi cock."

I am not involved in S&M or leather so I waited the month to see if anyone wrote letters of protest to the Gay Media. Not one word.

Why am I, a Jew, the only one to be pissed off by this racist garbage? Why are the S&M folks silent?

And why do our local merchants peddle this Nazi propaganda? Do they need the money that bad?

My grandmothers's brother, his wife, and their seven children were all brutally murdered by the Nazi pigs. For gay magazines to glorify these degenerates is a travesty of the human race. The people who publish these magazines, the editors, and the writers are my enemies. Being gay is NOT enough to make someone my brother.

Sincerely,
satya littlebear
Oakland, CA

wet dreams

Dear Editor:
I would like to briefly reply to Bob Burdick's recent letter criticizing NOLAG for its exclusion of sexual minorities, and its inclusion of racial, age, and handicapped minorities.

Bob, you either approve of accepting *all* minorities, or you accept none. Then NOLAG can become the white, male, upper-class fraternity you have wet dreams about.

Your main objection seems to stem from the heat of discussion and voting centered around the Sexual Freedom Act. NOLAG does not object to including sexual minorities, the major obstacle seems to be a combination of terminology and philosophy with the resolutions that were put forth. If you were third-world, or disabled and had attended the conference viewing through those eyes instead, no doubt you would have been angry if the vote had been negative on the resolution to support the end of racism (within *and* from without of *our* community) or the resolution to further outreach to the disabled.

I won't work with people that don't have open minds. I won't bother with people that are manipulative and disruptive. I am concerned primarily with interacting in a constructive manner. And I believe (however optimistically) that this is the only way to attain *our* goals, collectively.

I was there, and I voted, and I became angry at times, but over-all I came away from the conference feeling that we had the seed for a good organization that will represent *every* lesbian and gay man.

This is the organization that will make the "closet gays" come out and support the cause. It won't happen tomorrow, and maybe not even by the end of this year, but it will happen some day.

I recognize your right to speak-out, get things "off-your-chest," but fortunately I have enough presence to realize that your voice expresses *only* your opinion. I can be proud that I have the generosity to listen and understand the feelings of others, and the strength to support them.

In unity & Strength,
Marsha H. Levine
Northeast Region Representative
NOLAG (National Organization for Lesbians and Gays)
Boston, MA

gay maine

Dear *GCN*:
I received the latest issue of *GCN* and was pleased to see an article on the Maine Lesbian and Gaymen's Symposium VIII, written by Kathy McDonald. I know of several people in the state who have expressed their displeasure at the lack of Maine news in *GCN*, and who plan to let their subscriptions expire. Ever since *Mainely Gay* has ceased publication, there has been a void in state news coverage in Maine.

The Symposium article, however, only reported on the Saturday morning schedule — the two keynote speakers. I think it's important to note the rest of the weekend's events: over 20 workshops during the four workshop periods on Saturday, a buffet supper, two films ("Gay, Proud and Sober" and "The Making of the Dinner Party"), an original musical adaptation of "Star Wars" by Susan Henderson, entitled "Star Gays" (starring Sappho MacRadcliffe and Farley Faggot), a drug- and alcohol-free dance on Saturday night, and on Sunday, a Metropolitan Community Church service plus two slide-show presentations from the Boston Area Lesbian and Gay History Project. It was a very full weekend.

Until *Mainely Gay* can re-emerge on the scene, I hope *GCN* can cover happenings in Maine. I realize that Maine lesbians and gaymen must provide the input, and I hope we will.

In unity,
Dick Harrison
Houlton, ME

prostitutes are sisters

Dear Community Voices,
I did not attend the Andea Dworkin vs. Alan Dershowitz debate in Cambridge and was glad to read Lee Swislow's thoughtful article about it (*GCN*, Vol. 8, No. 46). I feel very disturbed by one aspect of Andea Dworkin's argument and would like to hear what others have to say about it. Dworkin, in her denunciation of pornography, also seems to condemn prostitution. I wonder how prostitutes feel about this.

It seems to me that the most immediate effect of some actions taken by feminist anti-pornography groups, such as the work of Women Against Pornography to "clean up" Times Square, will probably be the arrest and harassment of prostitutes. The men who are getting rich off the work of these women are probably powerful enough to be unaffected. (We've certainly seen this happen in Boston often enough, when the Vice Squad "cleans up" the Combat Zone during election years. Prostitutes who work on the street are routinely harassed by cops in incredibly vindictive and harmful ways: I have heard that they have driven black prostitutes to racist South Boston in the middle of the night and dropped them there.)

This is like deciding to destroy capitalism by attacking secretaries. Rather than denouncing prostitution, it makes more sense to work for the decriminalization of prostitution so that prostitutes would not be subjected to harassment and could begin to control their own work environment. I'm beginning to wonder what's happening to feminism: I first began thinking about prostitution because of the education I was getting in the women's movement.

The anti-pornography movement seems to be developing strategies and taking action without listening to women who work as models, strippers, prostitutes, etc. (by the way, *Heresies #12, The Sex Issue*, 225 Lafayette St., New York, NY, 10012, includes, among other fantastic articles, a piece called "Venus" by Seph Weene, about how she felt about being a stripper, which helped me think about some of this stuff) I worry about our movement when I see feminists doing work or developing ideologies, in the name of stopping exploitation and violence, which neatly play into the hands of the government and the cops and, in this case, actually help them to hurt and oppress our sisters.

Love,
Amy Hoffman
Brookline, MA
P.S. Yeah, I know, if I'm the Managing Editor of *GCN*, how can I go around writing letters to the editor? Am I developing a split personality or something?

media banned in prisons

Dear *GCN*,
I recently got your *GCN* issue May 30, 1981. However, I was not allowed to keep the paper here in our prison because of our media committee made of one female (anti-gay) school teacher and one male (anti-gay) school teacher and one correctional guard, also anti-gay. They are denying us your paper, and *The Advocate* and NAMBLA newsletter also because of the photos and gay material. The committee doesn't want gays to receive what they call pornographic media material here. They even have banned *Hustler* magazine too. And *Playgirl*. It's really appalling what heterosexuals are doing to us on or off the streets. Will we ever be left alone? I want to see gay cities without oppression!
Yours Sincerely,
"A gay inmate without one purpose but survival in a heterosexual world."
Menard, IL

A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES
Volume 8, Number 47
June 20, 1981
22 Bromfield St.
Boston, MA 02108
(617) 426-4469

Cover illustration by
Sherry Edwards is composed of
Xerox prints made from Polaroid
snapshots of moving video images.

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Gay Community News (GCN) is dedicated to providing coverage of events and news of interest to the gay community. GCN is published every week (except the first week of January and the last week of August) by a non-profit corporation. All material copyright © 1981 by National Gay News, Inc., all rights reserved, reprint by permission only. Our main office is located at 22 Bromfield St., Boston, MA 02108. (617) 426-4469. Office hours: Mon.-Wed. 10 a.m.-6 p.m.; Thu.-Fri. 10 a.m.-9 p.m.
GCN is included in the Alternative Press Index, which is published quarterly by the Alternative Press Center, Inc., Box 7229, Baltimore, MD 21218.
Volumes 1-7 of GCN are available on microfilm for \$22/volume. Write GCN Microfilm for more information.
Opinions reflected in "editorial" represent the views of the editorial board. Signed letters and columns reflect the views and opinions of the authors only. Comments, criticisms, and information are always welcome from our readers: remember, it's YOUR paper!
Second-class postage paid at Boston, Mass. Annual subscription rate is \$25
ISSN: 0147-0728
Member New England Press Association
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Speaking Out

Combatting Queerbashers

By John Ward

On Route 3, near Chelmsford, Massachusetts, is a rest area that is popular with North Shore gay men. People park their cars there, meet, talk, and socialize. Sometimes they go to one of the men's houses and have sex. Sometimes, usually because one of the men is married or lives with his parents, they go into the woods and make love in some secluded spot.

Every year, the Chelmsford police arrest 400 gay men in that rest area. The arrests are accomplished by plainclothes officers who engage in entrapment or by officers who literally "sneak up" on an unsuspecting couple and place them under arrest, sometimes at gunpoint, for the crime of making love. The men are handcuffed, taken to the police station, fingerprinted and photographed (a permanent record of the fingerprints is sent to the Department of Public Safety in Boston and usually to the F.B.I. in Washington; this record remains, regardless of whether people are found guilty or not guilty). The men are booked on felony charges and placed in a cell to await the Bail Commissioner, if he shows up. Otherwise, they spend the night in jail. They appear in court at least twice, usually to the amused titters of the judge, the court officers, and the spectators. Normally, if the men have no prior police record, they are "let off" with \$200 in court costs and dismissal of their cases after a period of time. They are told by the judge and by their lawyers that they should be very grateful for this "lenient" disposition.

The Chelmsford scenario is reenacted throughout the Commonwealth. In Cambridge at the Bird Sanctuary; in Weston at Norumbega Park; in Revere on the beach; in the Blue Hills; in Seekonk; in Weymouth; on the Mass. Pike; in Westford; in Holyoke; in Provincetown — wherever gay men gather for sex, they are victimized by the police.

These arrests are not inevitable, any more than it is inevitable that gay men will be harassed this summer at Crane's Beach, the L Street Bathhouse, or on Cape Cod; that gay men will be beaten, robbed, and murdered in the Back Bay, the South End, and Beacon Hill; or that gay men will go to prison for consensual acts of love with teenagers. Gay men are not genetically predestined to be victims. In the past, our isolation and the degree of our oppression made it impossible — or nearly so — for men to speak up. Those who did were crushed, declared insane or sexually dangerous, and placed behind bars. But now we have found our voices, and we must find — in ever increasing numbers — the courage to speak and act together in our own defense.

We will not cease to be victims because the *Advocate* now places \$18,000 advertisements in the *New York Times* informing corporate America that those gay men who are white and wealthy represent a market of unprecedented possibilities for the sale of consumer goods. We will not cease to be victims because sodomy statutes are declared unconstitutional or are repealed, or because we meet regularly with government officials. The permanent government of America will not offer us reliable protection, now or in the foreseeable future. The Establishment has always scorned and rejected us, regardless of the rhetoric of the occasional liberal hour. What we must remember is that we are not therefore powerless. The incredible force for liberation set in motion and catalyzed by Stonewall in 1969 had nothing to do with government; it was the angry gesture of a few desperados. How many of us owe our lives to them.

If we peacefully, but in large numbers, patrolled the areas where we live, the rest areas and other places where we make love, or if the police knew that every gay man who was arrested for the "crime" of making love would demand a jury trial and that the courtroom would be filled with his supporters, the violence perpetrated against gay men by police and

other gay bashers would diminish to a fraction of its current proportions. After four years as a lawyer dealing with police, prosecutors, and other queer-bashers on a regular basis, I am convinced that the main reason, apart from our oppressors' sincere hatred for us, that gay men are targeted for attack is the fact that we are perceived to be "easy" victims. We have always taken our medicine and kept our mouths shut, for fear of exposing our sexuality, or out of sick gratitude for any kind of recognition of our existence by the authorities, even a criminal complaint. We will continue to be seen as victims until enough of us are willing to put ourselves on the line.

Standing up for ourselves and our brothers can mean an almost infinite variety of things. It can be as simple as going to court with a friend who is charged with the "crime" of having sex. I have seen the presence of even one or two friends lend crucial support to a defendant and spell the difference between defeat and victory. Standing up for ourselves can mean testifying in suits against the police. It can mean defending ourselves and each other when we are attacked while standing in line to go into a gay bar. It can mean giving money and energy to such organizations as GLAD, Lambda, and other groups concerned with the legal rights of gays and lesbians.

I believe that taking care of ourselves and of each other is a large part of the answer to the oppression we currently experience. In addition, I believe that this stance, wholly apart from its practical consequences, is a crucial act of self-affirmation for men who have been wounded in the particular way that gay men have been wounded. For our oppression has consisted of enforced silence, which has not only cloaked our true identities but has made us stand by and do nothing and say nothing when our gay brothers have been attacked. For this reason, I believe that, as part of our healing, we must continually do and say things that demonstrate our love and caring for each other and our respect for the pain that each of us has survived.

In my work, I often meet men in the process of coming out. Interacting with them is a source of great joy and strength to me. I feel privileged to support their honesty and courage as they begin to take a stand. Unfortunately, I am often saddened to meet the same men after the initial euphoria of coming out has passed, and they have begun to experience the alienation and disillusionment that often results as they attempt to find an integrated life as gay males. Expecting to find a band of brothers, they come up against the fear-built walls, the tired games, and exhausting competitions that gay men have brought along as part of the male baggage.

I believe that working to create a humane and healing environment for gay men, if it is done in a manner that attempts to be conscious and caring, will break down the walls for me and for the men with whom I work. I have increasingly structured my life to make it conform to that belief. Nothing that has happened so far has led me to seriously doubt the truth of my convictions. I simply can no longer afford not to care about what happens to my gay brothers.

"Speaking Out" is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108

Community Voices

paternalism

Dear GCN

Since Michael Thompson's article was a subjective, personal view of his experiences on nude beaches, his photos were appropriate to accompany his article. If you wanted pictures of nude beaches, then you should have had an article on nude beaches and not one on an individual's personal experiences.

I am greatly upset, however, at those staff members who based their decision on grounds that the photos contribute to the idealization of some "classical beauty." I don't find the individuals in the photos particularly beautiful, but I am offended by the idea that simply because they are young, slim, white, able-bodied, etc., they constitute an image from which *GCN* readers must be protected. That kind of paternalism has no business in a feminist newspaper. You must have a pretty low view of the intelligence and integrity of your readership. As long as diversity is achieved over time at *GCN* there is no reason to require each photo or the photos for every article to depict that diversity. This whole issue reminds me of Diana Moon Glampers from Kurt Vonnegut's *Between Time and Timbuktu*.
Marshall McClintock

unwanted baggage

Dear Editor:

In Tom Reeves' long letter accusing *GCN* of censorship (5/30/81), there is an implicit assumption that man/boy love is a gay issue. I disagree. It certainly isn't an issue with this gay man. I suspect that if a poll were taken, an enormous majority of gay men would disown it as being about as relevant to their lives as man/girl love. Indeed, if Community Voices is a fair barometer, lesbians are more interested in the matter than gay men, and then only to equate it to child abuse.

What is relevant is NAMBLA's unrelenting campaign to guilt-trip the gay community into taking on this unwanted and unnecessary piece of baggage. The real issue we will have to confront one day is whether we're going to fight Tom's battles for him. And when the confrontation comes, I hope a lot of the input will come from the boys. Up to now it's been the adults doing the talking almost exclusively.

In the meantime, I trust the editors of *GCN* to keep the matter in perspective. *GCN* is too fine a newspaper to allow itself to become a sometimes house organ for any organization.

Hugh Crell
San Francisco, CA

sexual harassment in indiana prisons

Dear Friends,

Hello. I feel it is important to write you about a case which confronts the rampant sexual harassment and abuse in the Indiana Department of Corrections. Carol Ann Wilds #0624, a sister I met through correspondence, has recently submitted to the US District Court, Indianapolis, and had docketed (IP81-356-C), a civil complaint charging the Indiana Department of Corrections "with negligence for allowing an environment to exist that is ripe for coercion and extreme influence over female prisoners concerning sexual harassment and exploitation by male guards and supervisory personnel." Ms. Wilds has been sexually harassed and abused by the corrupt DOC employees through intimidation, coercion, fraud, promises of medical treatment, preferential job placement, monetary gain, conduct adjustment board leniency, and guarantees of early release from prison. They really try to mess with your life.

Ms. Wilds' case is not isolated. Unfortunately, it is commonplace. The problem is that it is such a struggle for women in prison to fight back and challenge the authorities because they are severely punished for revealing the state's secrets. Prison employees feel they have the power to inflict physical and emotional torture on inmates because they believe their actions are unknown outside the prison walls. This is why it is so crucial to write letters of protest — to show that we are watching them. Please write letters protesting the Indiana Department of Corrections allowing an environment conducive to the cruel and unusual punishment of sexual harassment and exploitation to exist, to:

Gov. Robert Orr, State Office Bldg., 100 N. Senate St., Indianapolis, IN 46204; Mr. Cloyd Shuler, Executive Director of Adult Authority, 804 State Office Bldg., 100 N. Senate St., Indianapolis 46204; Mr. Gordon Faulkner, Commissioner of Corrections, 804 State Office Bldg., 100 N. Senate St., Indianapolis 46204.

Donations to the Defense Fund can be sent to: William C. Erbecker, Attorney At Law, Over Building Suite 306, 28 N. Pennsylvania St., Indianapolis, IN 46204.

You can also write to Carol Ann to let her know how you feel about all of this: Carol Ann Wilds #0624, 401 N. Randolph, Indiana State Women's Prison, Indianapolis, IN 46201.

Thank you so much for your support.
In sisterhood,
Meryl Epstein
Jamaica Plain, MA

a question of taste

Dear editor,

In John Zeh's reply to my comments he says that he considers homosexual activity an option for young people. I want people to know that my reply did not comment on this, but I do agree, that homosexual activity is an option for all people, young and old. I think that gay radio shows must use the same caution that programming other shows use. It is not a question of "sensitive ears" but a question of law. It is illegal to broadcast obscene material over the airwaves. I agree that people should support gay/lesbian radio and TV, but not blindly. Bad programming does more harm than good, and gays/lesbians should stand up and shout when we get the shaft. I don't care if straights or gays or lesbians produce a bomb. When it happens we should admit it and do better in the future. It is hard for me to believe that you (John Zeh) did not realize the possibilities of people recording your program. I thought it was standard procedure to record programming for transcripts for the station. I am very glad that you are more cautious about material. Hopefully this will lead to even better quality material. John you must realize those of us in the forefront of the gay movement are the most vulnerable on all fronts. We are attacked by straights and gays who do not agree with us. While I support you as a gay person and a human being, I feel that I should speak out against giving you carte blanche support. Gay and lesbian people must not blindly follow whenever the movement is attacked. We must look at the situation carefully because if we lose, we lose much, and when we win we win in small increments. I still feel that when in a losing battle you don't cry war. I still hope the case is dropped because I honestly feel you will lose. The precedent you set may be one of removing the voice we now have. It is not the time or place to fight, for what you did that I feel was a mistake and wrong. I for one would not your program on sexual lubricants, even if it was no problem, broadcast. It was and is inappropriate. I think frank discussion of things is not inappropriate, but sick humor that borders on obscene is. I am sorry that you resent my comment of set-up situation, but you have accused others of setting you up. Your involvement may be commendable but gives you no shield or license. You may stand trial for your actions, you alone are responsible for the program

in question's content. I accept responsibility for my actions and words. I expect the gay/lesbian community to support what they agree with. I hope you don't drag the community into a losing battle. Even if you didn't and you lose we will all lose, so be careful. I hope you imply to people that you are speaking for yourself and not the community as a whole. I hope that people who agree with you and your actions support you, but I also hope people don't say what you was okay because you are gay and so are they. I hope you don't go to jail or get hassled because of what you did. If a judge and jury finds you guilty you will be the one who pays the price, because it was you alone who did what you did. My advice stands the same: admit what you did was in poor taste, promise not to do crude humor, and call in good programming. Get out of the battle, send home the troops, and wait for a winnable war. If you persist and lose the repercussions could be great and you will suffer the fate of Elaine Noble. Nobody likes a leader who has fallen. The community(s) can't risk and lose, we can't afford it. Please keep up the dialogue, I hope others join in. I still would like to see a transcript of the show in question printed in *GCN*. How about it? Let gay and lesbian people be informed so they can make up their own minds.
Matthew J. Strazzula
Belmont, Mass.

giant scorpions

Dear Editor:

I was touched by the two articles about Aaron Fricke. I appreciate what he's gone through.

However, in my own experiences, I've been screwed over much more by gays than straights. Therefore because of my own experiences I cannot accept the view that all gays are helpless, inoffensive, pincerless "rock lobsters."

I've been pinched and bitten and stung quite a few times by gays. Quite frankly, I have a generally low opinion of gay males, whom I consider to be cold, false, manipulative and exploitative and quite readily capable of viciousness. I would consider them more like giant scorpions than rock lobsters.

Name Withheld
Pittsburg, PA

GCN welcomes letters to "Community Voices." If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, *GCN*, 22 Bromfield St., Boston, MA 02108.

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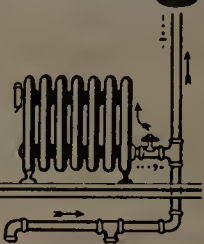
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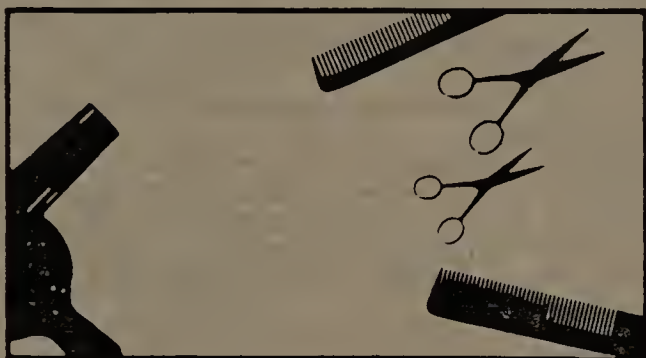
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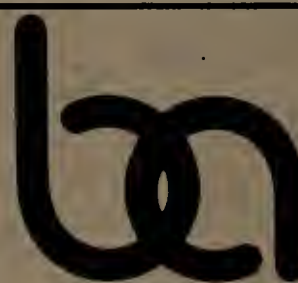
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Rights Bill

Continued from page 1

There is limited debate on the question of reconsideration, so we were limited as to what arguments we could make. It is unfortunate that debate on the issue has to center around some stereotypes. Some people in the legislature think that there is only a single gay/lesbian lifestyle that revolves around a disco lifestyle. They have a total misunderstanding of it all. They don't understand that whatever lifestyles Americans enjoy, that there are also gays and lesbians enjoying that particular lifestyle.

"People can't get it through their minds that they aren't giving a blanket endorsement of homosexuality by voting for the bill. We are just talking civil rights. The legislature just doesn't understand the fear gays and lesbians have of losing their jobs. They don't understand the real fear and discrimination that exists."

GCN also talked to Joe Interrante, a member of the Boston Lesbian and Gay History Project, about how he felt about the bill's defeat. Interrante said, "I heard on the news last night that an opponent of the bill said he was afraid it would encourage gay marriages and gay adoptions. I said to myself, 'Well, we are already parents, so what?' Legislation is not automatic change. Its passage won't change those kinds of attitudes. It is a beginning. It is a place to start in changing public attitudes, in mobilizing people, in getting the issue out into the public. But there are limits to its usefulness. Working for legislation can contribute to more radical ends, but the legislation in and of itself shouldn't be the end."

"In some ways the legislation doesn't affect my own life. There isn't a law now, and if there was my life wouldn't be all that changed. Perhaps it would help in applying for jobs as an academic, but just like with affirmative action, if I didn't get hired it would be hard to prove it was because I was gay. They can always find another excuse for not hiring you, or for firing you. It will take more than legislation to change that."

Studies

Continued from page 3

the national coordinating council of the organization as to the future of the lesbian housing issue. In its last meeting, in February of this year, the council decided that the option of housing for lesbians only was illegal under the constitution of the NWSA, which prohibits discrimination on the basis of sexual orientation. The Lesbian Caucus of the NWSA asked the council to reconsider the decision.

National officers of the organization also expressed deep concern over the financial problems plaguing the NWSA. "We have a real debt and cash flow problem," indicated national coordinator Reuben. "There is a question as to whether we'll be able to sustain the national office over the summer."

The debt, Reuben told GCN, is approximately \$40,000, and may result in the organization being unable to meet its national office payroll. "In the short run, we could use more members, and in the long run, more regional organizing," she said.

The actual financial state of the NWSA will not be completely known until the final totals are in from this year's convention.

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GCN-1

Conviction

continued from page 3

He was held on \$100,000 bail. He was removed to Massachusetts to stand trial.

When asked why Ames wasn't tried in Texas, Kelly said he thought that federal officials there regarded Ames's alleged offense as having a low enforcement priority. The boy-sex film that Ames had shipped was made in the early 1970s, before the laws applying to it had been enacted.

Kelly did confirm that the postal agent and the customs agent in Massachusetts who had set up Ames were the same two individuals who had arranged the indictments of Leo Roberge and Donald Perkins, two central Massachusetts men found guilty in November 1980 under an old federal Comstock law for receiving, for personal use, kid porn magazines from West Germany, where production and sale of such

material is legal (see *GCN*, Vol. 8, No. 5). Kelly refused to release the names of the entrapping federal agents.

Ames's trial before federal District Judge Frank Freedman lasted two days. The jury deliberated for one hour before returning the guilty verdict.

Ames will be sentenced June 15th. He faces a maximum sentence of 10 years and a \$10,000 fine plus revocation of his parole and the remaining eight years of his previous conviction.

The federal anti-kid porn law under which Ames was convicted went into effect in 1978 after the so-called kiddie porn panic of 1977, a wave of hysteria in the media associated with the names Anita Bryant, Judianne Densen-Gerber and the Los Angeles Police Department Vice-Cop Det. Lloyd Martin.

News Notes

an advocate for state workers

SACRAMENTO, CA — Moving to implement Governor Edmund G. Brown, Jr.'s executive order banning discrimination against state employees on the basis of sexual preference, the California Personnel Board has hired a full-time officer to field complaints from homosexual state workers, according to a May 28 article in the *San Francisco Chronicle*.

Glen H. Brooks, 36, a former employee of the state Department of Social Services, was selected from a field of eight applicants, explained Steve Phillips of the board's affirmative action division, "because of his action in the gay community."

"The desirable thing from the state standpoint is that the person in the job was 'gay sensitive,' understands the problems of gay and lesbian individuals and gains acceptance among the gays and represents their issues in the bureaucracy," Phillips elaborated.

Brooks will assume the post, which reportedly pays between \$25,000 and \$31,000 a year, on June 15.

the wrong part of town

NEW YORK — A homophobic church in Greenwich Village has become the object of a counterattack by its lesbian and gay neighbors.

Workers World reports that the Coalition Against Racism, Antisemitism, Sexism and Heterosexism (CRASH) made plans to demonstrate at the Neighborhood Church on Bleecker Street on Friday, June 5.

The store-front church, whose members say they would "happily" join the Moral Majority if asked to do so, has worked actively against those who deviate from "traditional American values."

In its *God and Country Report*, the church boasts of its Strengthen America Committee, which has campaigned against women's rights to abortions, distributed 30,000 copies of a leaflet called "Reject the Gay Rights Bill" and represented New York City at a meeting with Anita Bryant to plan anti-gay counseling centers.

ama opposes hla

CHICAGO — The board of the American Medical Association (AMA) has voted to oppose the "human life" amendment and statute and has agreed to send spokespeople to argue their position at the congressional hearings on the bills, which will be held in mid June, according to the *Boston Globe*.

The bills, introduced in both the House and the Senate, would outlaw abortion by defining human life as beginning at conception. Their passage would outlaw some forms of birth control, including the IUD and some birth-control pills, as well as abortion, by allowing state murder laws to apply.

A spokesperson for the AMA said, "The legislation is founded on the idea that a scientific consensus exists that life begins at the time of conception. We will go up there [to the hearings] and say that no such consensus exists."

AMA opposition to the bills also stems from the organization's feeling that if the fetus is given equal legal status as the mother, the possibility of withholding treatment of the mother to protect the fetus could become a very tricky medical and moral issue.

The AMA has a membership of 240,000 doctors and has a large lobbying arm in Washington.

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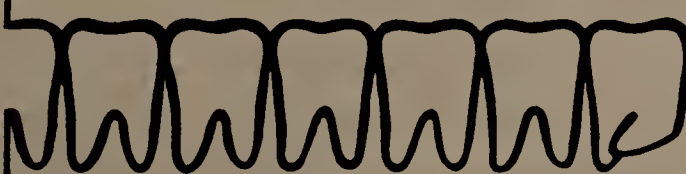
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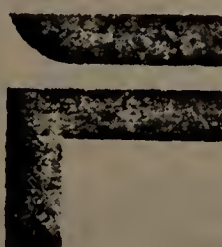
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Liaison

Continued from Page 1

nity Church in DC, "the mayor is trying to establish a coalition with Fauntroy . . . because he needs his support to get reelected next year."

Uhrig praised Dias for being "extremely active in the gay community."

Mel Boozer, president of the Gay Activists' Alliance, was not satisfied with Dias's performance as a liaison to lesbians and gay men in this city.

"She was doing so much — serving the elderly and Hispanics as well as the lesbian and gay community — that she wasn't returning phone calls and sometimes you couldn't tell if she was putting you off or if the mayor was putting you off."

"Marie Dias was not our advocate," Boozer continued, "al-

though she was getting better at it and getting diligent at pursuing symbolic matters. Substantive matters still weren't being dealt with."

He explained, "Proclamations in honor of some lesbian or gay person doesn't cost the city anything and all the mayor has to do is sign it. . . . When it comes to things like surplus housing, we haven't been able to get any of it. When it comes to revenues, we haven't received a single D.C. dollar — and we are D.C. taxpayers."

Boozer said that lesbians and gay men are not being represented even as well as other minorities in the city. "The Latino community, for example, has several people in government positions — as it should. But the gay community has no institutionalized expression

in the D.C. government. The only quasi-official link we had to the government was Marie Dias, and now that there's no Marie Dias we have nothing."

"I don't think the mayor can be criticized for what he's done compared to previous administrations," Boozer said, "but the moves he has made are good only by 1970 standards, not by 1980 standards."

Barry has asked lesbian and gay male leaders here to recommend a replacement for Dias. Boozer said that a coalition of lesbian and gay groups is meeting to decide whom to recommend and whether to pressure the mayor to "restructure the position so that the assistant would be dealing more with lesbian and gay issues solely."

— filed from Boston.

MIT

Continued from Page 1

women's groups. For every every two people there are four opinions about policy and how to affect it."

The final draft was prepared and unanimously approved by a group of six administrators studying the problem of sexual harassment at MIT. Did they include sexual orientation in the policy as a result of pressure put on them by lesbian and gay male students, faculty and employees at MIT?

"No, no one was pressuring us," said Rowe, who chaired the ad hoc group. "However, this year for the first time a couple of complaints from lesbian and gay students reached my office. If there hadn't been any such complaints, I don't know if I would have thought of it."

Rowe said that in this past

school year lesbians and gay males have complained that the bulletin board of the school's gay organization was defaced, some fraternity members verbally abused them and some "obscene" objects were left in the men's rooms.

"Another complaint about graffiti in the men's rooms was brought to me by a white male senior. I was very impressed by that."

Glover said that although he has never been harassed in his office for being gay, he and a gay male friend recently had a frightening experience in a movie theater on campus. "The lesbian and gay organization at MIT showed a promotional slide on the screen during the commercials before the movie and the whole audience erupted into the sea of catcalls."

Rowe said that the amount of harassment on all bases which was reported this year is the highest she was witnessed at the Institute in her eight and a half years there.

"Anti-semitic and anti-Catholic harassment has taken a sharp rise. [Reported] anti-gay harassment is slightly up. Only sexual harassment has stayed at about the same level as last year; maybe we've prevented a rise in that because we've been working hard on it for two years."

"Incidents of just plain meanness have increased, too — even against WASPMs — that's White Anglo Saxon Protestant Males."

Rowe speculated that the increase is related to "inflation, or the hostages, or the more conservative administration," as well as to people's increased awareness of their right to bring harassment complaints.

"If I were gay and a student, for instance, and I had a concern, there are at least 20 places [at MIT] I could go," said Rowe. "The Institute has deliberately encouraged a redundancy of resources."

According to Glover, "All the talk about the new policy has raised consciousness. There's been a lot of discussion among the faculty and publicity in the student newspaper and the administration is getting a lot of calls for information. . . . I see this as very helpful — especially with respect to sexual harassment where the major problem is that no one talks about it."

The policy states that the Institute will attempt in all cases to resolve grievances within one week.

"I've never worried that this administration would fail to react seriously to a serious offense," Rowe told GCN. "We would — and have — fire an offender for repeated and proven offenses. We try to tailor responses to what the victim is willing to ask for and to the offense."

The policy calls for protecting the person making the complaint by not disclosing her or his name to the person whose behavior is in question. "It is the Institute's policy that individuals will not be reprimanded or discriminated against in any way for initiating an inquiry or complaint."

The policy also mandates protection of the rights of the individual against whom the complaint is brought.

If confidentiality is somehow broken, can MIT protect an individual who brought a complaint against another from being sued by the alleged harasser?

"No employer has the right to constrain an individual from counter-suing," said Rowe. "But we'd like to both prevent harassment and the need for counter-attack. If every employer behaved so that the rights of the accused and the accuser were protected, there would never be a counter suit."

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Antioch Law School Hires Gay Activist Professor

By Fernando Chang-Muy
WASHINGTON, DC — Antioch School of Law in Washington, D.C., has just announced that Joe Tom Easley will be joining its faculty this fall as Antioch's first openly gay law professor.

Easley is presently a professor at The American University law school and is a former Associate Dean of that school. He previously was on the faculty of the law schools of the University of Virginia and the University of Georgia.

The Antioch Lesbian and Gay Rights Caucus was instrumental in recruiting Easley for Antioch. Caucus members organized a campaign to encourage Antioch to lure Easley from American. Rich Rubenstein, Antioch Dean for Academic Affairs and Chairman of the Faculty Recruitment Committee, praised the caucus for its role in Easley's appointment. He added, "We are very excited about having Joe Tom teach at Antioch. He is probably the best classroom law teacher in the Washington, D.C., area. We consider his activism on behalf of gay rights a further advantage, since we are looking for teachers and students who are dedicated to representing the under-represented."

Easley taught one evening course at Antioch this spring and several of the students in that class wrote letters to the Antioch administration urging his recruitment. Students wrote such comments as, "Joe Tom takes great pains to teach in-depth legal anal-

ysis and his method of doing so is extremely effective." Another letter stated, "He is interesting, obviously well-versed in the subject and spontaneous. Perhaps most importantly, he has the ability to force us to stretch beyond the obvious and banal. It is rare to find someone who understands how to teach so well."

In addition to maintaining academic excellence, Easley is also actively involved in helping to secure rights for the D.C. lesbian and gay community. He served until the beginning of this year as the head of the Gay Activist Alliance Public Safety Project. In that position he coordinated relations between the gay community and various law enforcement agencies and worked on gay public safety concerns in general.

Among his specific activities, Easley negotiated with the Marine Corps Commandant after a group of Marines attacked patrons at the Equus bar in Southwest Washington. He also met with the U.S. Park Police officials and helped win an agreement to limit arrests of gay males. In addition, he worked with the D.C. police to help increase patrols in neighborhoods where lesbians and gay people were being attacked and harassed. He also coordinated monitoring of police insensitivity and lack of responsiveness toward crimes committed against lesbian and gay people in Washington.

In the fall of 1980 Easley was the chief lobbyist for the gay community on the Police Civilian Re-

view Board. On the first of this year he took over the position of head of the Legislative Project. He now coordinates all lobbying before the mayor and city council, and is working on building coalitions with other community groups, such as the NAACP, the ACLU and NOW, for an extensive legislative agenda.

Antioch School of Law, founded in 1971 and accredited by the American Bar Association in 1972, has a philosophy of training lawyers who will represent the poor and other disenfranchised groups. First-year law students are introduced to problems of Washington's poor through a mandatory "live-in" period. For one week students live, eat and sleep with minority families in their homes. In addition, the school operates clinics, such as the Women's Rights Clinic, the Family Clinic, the Landlord/Tenant Clinic, as well as others.

The Lesbian and Gay Rights Caucus, founded three years ago, receives funding from the school's Student Alliance. Members of the Caucus sit on various school committees, including those on admissions and faculty recruitment. The Caucus actively recruits lesbian and gay students to the school.

Easley expressed pleasure at his move to Antioch. "I am delighted to be joining the Antioch community. It is an excellent school with deeply committed students and faculty. I can't think of a place I'd rather be."

Protest

continued from page 1
munity would respond "loudly, vociferously and with a great deal of anger."

Gay bar manager Jack Rubin read a letter of support he had received from Assistant District Attorney and Chief of the Homicide Division John A. Kiernan. Kiernan said that on many occasions his office has received valuable assistance from MacCormack in investigating the murders of gay men. Kiernan spoke of distrust by the gay community of law enforcement agencies and the resulting lack of communication, which, he said, had "inhibited efficient investigation."

Boston activist Eric Rofes com-

pared termination of the liaison post with that of a similar position in Los Angeles a few years ago. He said that in the case of Los Angeles there was no community protest because the position had become personalized and enmeshed in party politics. As a result, Rofes said, there has been an increase in police raids on gay bars and a decrease in police protection against homophobic attacks.

A participant in the meeting suggested seeking support from Elaine Noble, who in 1974 was elected as the first openly lesbian or gay state representative in the country and now works in the mayor's office. After laughter from those present, Triantafillou

commented that Noble's absence from the meeting should be taken as a statement of her position.

Noble has been criticized as a loyal participant in White's political machine in contrast with MacCormack, who has in general abstained from party politics while in the liaison position. The termination of the position has been attributed to MacCormack's lack of support for White's machine politics.

Mayor White's office can be reached at (617) 725-4400. Letters should be sent to him at City Hall, Boston, MA 02201, with copies to Rofes, c/o GCN, 22 Bromfield St., Boston, MA 02108. The copies are needed for documentation.



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The significance of bodily germs and secretions to disease transmission through food and water pollution and public sanitation is well recognized, whereas —

The significance of bodily germs and secretions to disease transmission through sex contact unfortunately has not been taught to the public.

Almost 100 years after universal acceptance of the germ theory of disease, it is appalling that every male and female is still not being taught the responsibility to wash genital and rectal areas before and after sex contact, eliminating those acquired and one's own germs and secretions, in protection of one's own health and that of one's sex partner.

An important health factor is remembering the lower digestive tract as a source of infectious germs including those which may cause urethritis in the male and vaginitis in the female. Here are some highlights from our widely acclaimed booklet (Available in English, French and Spanish.)

THE NEW VENEREAL DISEASE PREVENTION FOR EVERYONE

Personal Hygiene is Significant
to VD PREVENTION and Good Health
Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

PAGE 2: PERSONAL HYGIENE - WASHING THE SEXUALLY ACTIVE MALE

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

WASH BEFORE SEX CONTACT FOR HYGIENIC PURPOSES

IMMEDIATELY AFTER INTERCOURSE:

Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use water-soluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND DISEASE PREVENTION FOR MALE AND FEMALE

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

Men and Women: Learn also about—

The significance during treatment of no sex contact which may spread the disease, and particularly during treatment for urethritis, no alcohol which may irritate the GU system, delaying cure. The importance of a follow-up visit to the physician to see if further treatment is required.

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Movies and the New Right: Don't Play It Again, Sam

By Michael Bronski

While visiting his parents several weeks ago, my lover was stirred from an afternoon nap by his mother, Edna, calling up the steps: "Wake up, Walt. Dinner's ready and the president's been shot." In spite of her hilarious juxtaposition, Edna watched every moment of the spectacle on TV with the avidity of a soap opera addict. And why not? She grew up with these actors. These aren't the taciturn, publicity shy, hostile Dustin Hoffmans and Robert DeNiros. The star system of the '30s and '40s made them beacons in people's lives. Edna is as happy that Ronald Reagan got to be president as she is that Liz Taylor has a hit on Broadway.

Movies do not merely reflect "real life"; they interpret and recreate it through the refracting prism of the prevailing culture. There is enough "real life" on TV and in newspapers (although most of this is also invented). People enjoy and are comforted by the non-reality of movies.

Movies and culture spawn one another. The Hollywood image is not an exact reflection of reality; it is an indication of popular feeling rather than an imitation of actual events. This culture-movie interrelationship lasts for about the three years before a film is produced until about three years after it is released (although its artistic merit may give it a longer screen life).

The three genres that flourished during and after the Depression were musicals, screwball comedies, and crime films. The exception to this was the rash of war movies during the second World War. In these films, Hollywood was responding to the immediate ideological crisis of promoting the war. By contrast, there were very few films made about the more controversial wars in Korea and Vietnam while they were going on. Only years after Viet Nam did movies begin to explore the lives and attitudes of the men who had been there: *Apocalypse Now*, *Tracks*, *Coming Home*.

Hollywood films are part of the *zeitgeist*: a reflection of popular attitudes rather than specific events. The emergence of the New Right and the media popularity of the Moral Majority are a sign of the times. Their concerns are clearly discernible in recent films; their obsessions are with sex, women, children, family and race.

Sex

There has always been an uproar about sex in films. In the '30s the censorious Hayes Office clamped down on what they saw as sexual license in American films (Jean Harlow and Mae West were two of their main targets). Codes were set up, and during the '40s, efforts were made to encourage "good" images rather than violently attack "bad" ones; Deanna Durbin won a special Oscar in 1938 "for bringing to the screen the spirit and personification of youth." In all bedroom scenes, both parties had to have all four feet on the floor so there was little need to punish characters for illicit sexual activities. They were, however, punished for attempting such activities as thinking impure thoughts. Expressions of sexuality were reduced to innuendo — Barbara Stanwick and Lana Turner (in *Double Indemnity* and *The Postman Always Rings Twice*) managed to be pretty steamy without saying or exposing too much.

Repressive forces were (and are) especially concerned about sexuality when women are concerned. Clark Gable could be the eternal rogue, but as long as he repented (a bit) at the film's end, all was fine. In the '50s social attitudes began to change and characters were able to have sex — some thought with alarming frequency. Although at first they were punished, eventually, like murder, they were able to get away with it. The pent-up sexuality of the past decades began to seep onto the screen. Blond, soft sex kittens/bombs became a national fixation: Jayne Mansfield, Dagmar, Tuesday Weld, and Marilyn Monroe. Sexuality became

the notion (or action) of women's sexuality as the beginning of the terror. Carrie's physical/sexual maturity brought on her terrible, psychic powers, while the two women characters in *Dressed to Kill* seem to live in a fantasy/reality world of sex, blood and violence.

The appearance of these souped-up scary films makes more sense when viewed as a reaction to another genre. In the '70s there was a short lived flare-up of what were called "women's films": *Alice Doesn't Live Here Anymore*, *A Woman Under the Influence*, *An Unmarried Woman*, *The Turning Point*. With the exception of *Woman Under the Influence* (which dealt with sexual, class, and emotional issues in a naturalistic, real manner) the other films were sugar coated, Hollywoodized visions of the "new" woman's life. (*The Turning Point* was a remake of the 1941 Bette Davis, Miriam Hopkins *Old Acquaintance*. Hollywood has promised another



'While these films may be homosocial, they are not homosexual.'

open, but no less "dirty"; repression had been replaced by objectification, silence with snickering.

The '50s, with what might be called Marcian repression tolerance, gradually wound to an end when public attitudes towards sex became a little more sensible. The need for the dirty joke began to disappear. The prevalence of a more adult, mature film (*Darling*, *Midnight Cowboy*) was a reflection of changing attitudes. Cinematic moralism had been replaced with common sense and realism.

The last five years have brought a new twist on sex in films. Although some minor films pre-date it, John Carpenter's *Halloween* kicked off a new trend combining sex, violence, and — most importantly — punishment. *Friday the 13th*, *Don't Answer the Phone*, *He Knows You're Alone*, *Terror Train*, *My Bloody Valentine*, *Prom Night*, *Happy Birthday to Me* and now *Friday the 13th Part II* are all part of this flush. The basic plot places a bunch of nubile teenagers — usually without adult supervision — in sexual, or pre-coital situations. Before they know it a maniac killer is in their midst and they are being dispatched (inventively and grotesquely) one by one. Dramatic suspense — who will be killed next and how — masks the underlying message that these youths are being punished for being sexual.

In 1961 Elia Kazan's *Splendor in the Grass* posited that unless teenagers were allowed to have sex they would go crazy. The films of the 1980s not only reverse this premise, but seem intent to show us that it is not psychology at work here but the terrible swift sword (hatchet, machete, or meat cleaver) of God.

Women

Few would argue that any of these movies have much artistic merit (although *Halloween* does have its promoters). There is another group of movies that, although better made, carry much the same message. Beginning with *Sisters*, and going through *Carrie*, *Obsession*, *The Fury*, and *Dressed to Kill*, DePalma has made proficiently scary movies all of which use

remake of this old warhorse next year with Candice Bergen and Jacqueline Bisset — someone should kill the goose before any more rotten eggs come out. But whatever their faults, they *were* movies about women who had lives of their own and the characters had something akin to a thought process. Although there were very few of these films (nowhere near the number of teen/terror/slaughter films) the backlash they caused was far more powerful than the films themselves. The anti-woman, anti-sexuality trend parallels the general backlash against the growing women's movement, which inadvertently created a market for the "women's" films. Hollywood is moving swiftly with the trend to the right, spawning the plethora of Farrah Fawcett, Loni Anderson, Jackie Smith, and Suzanne Sommers clones on the TV. The mature, responsible woman has little chance against the TV jigglers

especially when so much commercial backing has moved from the movies to television.

Family

Gene Siskel and Roger Ebert, film critics on PBS's *Sneak Previews*, recently spent an entire show on the new wave of what they called "family-oriented" films. They praised filmmakers for going back to more traditional values and more wholesome subject matter. The films they cited as prime examples were *Kramer vs. Kramer*, *One Trick Pony*, and *Ordinary People*. Siskel and Ebert argued that the new preoccupation with families was a positive step in a reaction to all the late '60s and '70s films about men going out on their own to face the world: *Butch Cassidy and the Sundance Kid*, James Bond movies, *Scarecrow*, *Midnight Cowboy*, Clint Eastwood and Charles Bronson films, and *Easy Rider*. They identified these movies with the selfish "me generation," a phrase invented by such backsliding "liberals" as Christopher (The Culture of Narcissism) Lasch and Tom Wolfe after they decided that the family was after all the most important binding cultural force. This reassertion of the family as an important social phenomenon is the first step in dismissing the important social changes — especially for blacks, gays, and women — of the last decade. Homophobia and misogyny are both inherent in this argument.

Many critics maintain that all those '60s and '70s action films were actually *homosexual* in nature. *Village Voice* reviewer Andrew Sarris is always bemoaning the fact that the "buddy movie" had destroyed the old heterosexual romance. Critic Joan Mellon, in *Big Bad Wolves: Masculinity in American Film*, is rabidly homophobic when discussing the same films, blaming the oppression of women directly on gay men. What these critics have ignored is that while these films may be *homosocial* in nature (that is, men living and working without women), they are not *homosexual*. I suspect that this confusion comes about not because they are so eager to see independent women on the screen, but because they are uncomfortable not having the usual paradigms of romantic heterosexual relationships to view. By attacking movies of men alone (and then using the psychobabble "me generation") they avoid the more important question: Why aren't there any movies of women living and working in the world alone? Rather than blaming the straight, white men who make the movies, they turn misogyny into a queer plot against women and families.

The flimsiness of this "me generation" argument is apparent when you look at the three films held up as "family oriented." Both *Kramer vs. Kramer* and *Ordinary People*, the popular back-to-back Oscar winners of '79 and '80, focus on upper-mid-

die-class families with emotional problems. Both films rest upon a tension between mother and father for a stronger relationship with their son. Both films end by casting the mother out of the house and reaffirming the father/son bond. *One Trick Pony* follows the same formula, but it is too boring to seem treacherous.

Although touted as revivals of "family movies," *Ordinary People* and *Kramer vs. Kramer* bear little relationship to the tradition of "family movies" as we know them. The *Andy Hardy* series in the '30s and '40s presented a dichotomized balance between mother (feeling) and father (sense); neither was good or bad, but both were needed for stability. The 28 films of the *Blondie* series in the '40s and '50s (based on the cartoon strip) presented a similar split which played Blondie's sense against Dagwood's nonsense. *Father Knows Best* (the TV version of the same tradition) told all in the title and the mother had very little to do during the show. This show is the closest to the new wave of family movies, where father not only knows best, he is practically omnipotent and mother has turned from benign to malevolent.

This bizarre twist constitutes a new type in the tradition of Hollywood "mothers." The most famous type is the sacrificing mother — *Stella Dallas*, *Mildred Pierce*, *The Old Maid*, *Madame X*, and even *Gorgo* (for those of you who like prehistoric mothers). These mothers gave up everything for their children; they suffered, but achieved some nobility in their suffering. Other mothers fought along with their children — *Tugboat Annie*, *How Green Was My Valley*, *The Grapes of Wrath*. And there were the stage mothers — *Gypsy*, *Harlow*, *The Hard Way* (actually Ida Lupino plays a stage sister) — but no matter how driving and ambitious, she was never punished. The main fault of the mothers in *Kramer vs. Kramer* and *Ordinary People* is that they refuse to be loving. Meryl Streep in *Kramer* insists on finding her own life, and Mary Tyler Moore in *People* seems to be the monster mother who cares more for her house than her home. The message in both these films is that these mothers are refusing to be "women" by refusing to cater to the men in their lives. They become "unnatural" because they care about themselves, and must be banished from the family.

These films (and *One Trick Pony*) insidiously confuse the issue by introducing the "sensitive man." Dustin Hoffman, Donald Sutherland, and Paul Simon (in *Pony*) spend most of their time trying to relate to their sons. But this positive new male sensitivity is used in these films to ostracize the mother. Despite what Ebert and Siskel say, these masquerading family movies are really part of a growing backlash against women in films.

The very identification of a re-emerging "family film" is suspect. Inseparable from the New Right rhetorical "family" (by which they mean the nuclear family with

'The "message" of films in the last five years is hearty Christian punishment . . . for not being whatever you are told to be.'



obedient mother and children, and father at the head) these films present no bastion of freedom but rather a cultural prison. As the women's and gay movements grow, this idea of "family" is more and more threatened. *Kramer vs. Kramer* and *Ordinary People* are attempts to redefine that "family" — an idealized invention that bears little resemblance to the traditional idea of family — by removing the most threatening member.

All movies reflect their times. Sprightly Rosalind Russell in the '30s and '40s was the fast-talking liberated woman between and during the wars. The Joan Crawford career films illustrated women's roles in a mixed-message society that both prized and then devalued the working woman. The motorcycle/western films of the '60s bespoke the (male) freedom of the times and the break from the repressive '50s. The "message" of films in the last five years is hearty Christian punishment — for sex, for not being a "real woman," for not being whatever you are told to be. *Cruising* punished homosexuals; *Dressed to Kill* punishes women for being sexual at all.

There is a trend in western culture to present women as being childlike, half grown, and not responsible. Mary Pickford was called "the world's sweetheart" and was playing waifs into her late 30s. Her screen image never grew up. In another manifestation of the child/woman, Carol Baker, in the 1956 *Baby Doll*, so shocked the public with her portrayal of a sluttish child-wife that the film was denounced by Cardinal "Fannie" Spellman from the pulpit of St. Patrick's Cathedral. Pickford and Baker are the flip sides of the same image.

Children

Any philosophy that postulates "evil," and hence punishment, must also postulate "innocence." In western culture children have for years — probably from the begin-

ning of the 18th century according to historian/anthropologist Philip Aries in *Centuries of Childhood* — been seen as "innocent." The child's world is a vision of Eden before the fall (i.e. before sex reared its ugly head). The "innocent" lacks self-determination, self-preservation, needs to be protected. We have passed the social stage where *everyone* feels that women (who, according to New Right thought, are less capable than men) have to be protected. Children, however, are a different matter. The success of the Anita Bryant crusade, the first of many, shows how easily seduced the general public is on this matter.

This edenic state, however, is merely a facade used to bolster its opposition. If the new wave of cinematic images of children is any indication they are being thought of as anything but "innocent." Columnist Ellen Goodman has suggested the curious cultural implications of a new genre: the devil-child movie. Henry James in 1898 pointed out the "evilness" of children in *The Turn of the Screw* (filmed in 1961 by Jack Clayton as *The Innocence* with a strong post-Freudian emphasis on the repressed sexuality). And while others have used children as expressions of evil it was *Rosemary's Baby* (based on Ira Levin's 1967 novel) directed by Roman Polanski which started the recent trend. If the children in *The Turn of the Screw* behaved badly the children of *Rosemary* are evil incarnate: Satan. *Rosemary's Baby*, *The Exorcist* (by William "Cruising" Friedkin) parts I and II, *The Omen* parts I, II, and III (this is the perfect '80s version of *Andy Hardy Grows Up*), and a whole assortment of quicky ripoffs. While the populace voice concern for children the collective unconscious looms, ominously, on the horizon; children are evil, women who copulate with the devil to give birth to them are evil, copulation is evil. Needless to say, punishment is due. The bizarre disparity between the fascination with demonic film children and the fanatical "doublespeak" of protecting real children underlines the hypocrisy that is inherent in most New Right thinking about women, sex, and children.

Continued on page 16



'... this positive new male sensitivity is used in these films to ostracize the mother.'

Stills from (L to R) *Willie & Phil*, *Ordinary People*, *Friday the 13th Part 2*.

CELEBRATE

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June 11
Lesbian Images
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2 One Act Plays

June 12
Prom
2 One Act Plays

June 13
Career Night
2 One Act Plays

June 14
Artworks '81
Blue Hills Hike

June 15
Gay Germany — a discussion

June 16
S.F. Gay Men's Chorus
Art show opening

June 17
L/G Film Festival
Alcohol Film Festival
Deaf awareness workshop
Open poetry reading

June 18
Legal Workshop
2 One Act Plays

June 19
The Event
Folkdance/rock dance
NECC
2 One Act Plays

June 20
Ecumenical Service
PARADE AND RALLY
Women's Dinner
Cultural Event
Book Party
2 One Act Plays

June 21
Conference workshops
An afternoon of entertainment
Urban Canoeing

June 22
inter-age relationships
an open forum
"Our Boston Heritage"
"A Gala Celebration"

June 23
L/G Studies
"Some Enchanted Evening"
Self-defense workshop

June 24
Town Meeting

June 25
Lesbian Film Festival
Experimental theater
2 One Act Plays

June 26
Contra Dance
3 slide shows
2 One Act Plays
Experimental theater

June 27
Lesbian mothers/Gay fathers
Experimental theater
2 One Act Plays

Have You Ever Been on Prime Time? *TV Guide's "Gay Lobby" Hoax*

By Wade Nichols

Say you haven't been watching too much TV lately? You haven't even bought a copy of *TV Guide* in years? Well, you may have missed *TV Guide's* "How The Gay Lobby Has Changed Television," but you didn't miss anything significant if you like intelligent reporting or clever analysis. *TV Guide's* two-part series by Richard M. Levine was a biased piece made to order for a future televised backlash against lesbians and gay men. Even though the article was basically negative in tone and had little to say that might advance our cause, we should be aware of the impact it could have as a feature article in the nation's largest circulation magazine.

Levine's article is supposedly about the very real changes that have taken place in network television programming since "That Certain Summer" broke the silence and invisibility of gay/lesbian issues in 1972. In fact, Levine does a decent job of recounting the shift from negative and stereotypical portrayals in the early 70s, to the "Year of the Gay" in 1976, to the ambivalence and uncertainty that characterizes the treatment of gay themes in the recent season's programming. However, Levine stops short of exposing the rampant neglect that networks have shown for lesbians, gay people of color, and just about anyone who isn't from the ranks of the upper and upper-middle class heterosexual male power structure. Let's face it, network television has still not even dealt with white, heterosexual women and their issues in any real depth.

"How The Gay Lobby Has Changed Television" attempts to examine the impact of the Hollywood based Gay Media Task Force (GMTF), headed by Los Angeles psychologist Newton Deiter. Levine is very careful to give the GMTF and the New York-based National Gay Task Force credit for improving the treatment of gay characters and issues in television programming during the mid-seventies. Levine often gives accounts of meetings between Deiter and network producers, showing Deiter giving TV executives assistance in dealing with issues they cannot easily grasp. Deiter's comments often resulted in changed dialogue or a shift of emphasis from negative stereotypes to positive role models. Yet, Levine's accounts are always undercut by insinuations that Deiter is pressuring executives into censoring their own productions, with Levine even going so far as to label the GMTF as Hollywood's "most effective pressure group." Yet Levine's fixation on the power and influence of the Gay Media Task Force is puzzling. His analysis is thin and when his article begins to fall apart, he finally admits that network television is still locked in the powerful grip of soap merchants and religious conservatives.

The Gay Media Task Force has been closely involved in scripting *DYNASTY*, ABC's super-soap with rich, handsome and gay Steven Carrington and his father, the homophobic oil-magnate. Levine asserts that GMTF has been responsible for erasing old stereotypes and replacing them with an idealized boy-next-door image with good looks and mannerisms, all embodied in Steven Carrington. This new stereotyped "gay" has little to do with the lives of lesbians, gay people of color, working class and poor people, and only vaguely resembles the lives of middle class, average looking, Ivy-League gay white men. *DYNASTY* is so removed from our lives that it is fantasy and fluff.

Levine accuses the gay community of creating new stereotypes for television which might be characterized by overcompensation.

"In an orgy of overcompensation so typical of gay characters on TV, the cop (on LOU GRANT) lifts weights, practices target shooting, coaches a soccer team and drinks beer—all in the first 10 minutes of the show." Does Levine mean to mistakenly assume that there are no gay cops who do these things? One hopes he's not blind. And certainly he has watched a couple of cop shows in his life. Even the dull and droning ADAM TWELVE series had more hetero macho action in the first 10 minutes of many shows. Besides, it is a filmic convention to compress a lot of action, or "real time," into a short space. Compress one day in the life of an average person into a fairly interesting 10 minute segment and you will get the same "overcompensating" effect. Levine accuses gays of manipulating these production methods when any TV viewer knows that such manipulation is the standard fare in television, regardless of sexual orientation.

Levine also complains that gay themes on serious shows are plodding, dull and predictable. He even goes so far as to say that gays have been most entertaining and enlightening on comedy shows such as ARCHIE BUNKER. It seems as if Levine would condemn gays to the laugh track for eternity.

Levine never seriously discusses the problems of stereotyping and the role of idealized images in visual communication. Newton Deiter and the GMTF have been successful in changing negative images and developing positive role models, albeit new stereotypes, ones palatable to straight audiences. The question of the acceptability of any stereotypes, whether negative or positive, is an interesting one. Ideally, stereotypes should be relegated to the heap in favor of realistic portrayals of the tremendous range and variety of personalities and experiences within the lesbian and gay communities. But can network television, based on reaching the millions, ever make that transition? One suspects that abandoning all stereotypes—straight, male, female, gay, or lesbian—would spell the end of centralized and economically dominant network corporations.

Levine's second installment was supposed to be about the gay underground in television. Yet, less than half of the copy dealt with that issue. He refers to the presence of gays in responsible positions as the "Gay Mafia" (a libelous term at best). His interest seems to be in sparking a controversy similar to the recent cocaine scandals which prompted a congressional hearing.

Levine barely conceals his surprise at finding so many gays in high positions within the television industry. He sets out to show how gays have not advanced their own cause, claiming that closet gays "are often more of a hindrance than a help to other homosexuals." In the very next sentence, Levine quotes Newton Deiter's complaint that "At any of the networks, nearly the entire broadcast-standards staff is gay, except for the head of the department. And since he's the only one who's not afraid of losing his job, he's also the only one who has been consistently helpful to us." Even then, Levine cannot see that the real issue here is job security and freedom of speech on the job. It is also interesting to note that neither Levine nor Deiter ever speaks of lesbians in high positions

at the networks.

The lack of job security and freedom of speech for gays working at the major networks highlights the real issue behind the lack of satisfactory lesbian and gay programming on network TV. Until the networks truly open up to all peoples, there is little reason to expect television to reflect our lives and speak to our deepest concerns. An alternative system of communicating is badly needed. When I saw that Levine was to concentrate on the "gay underground in television," my thoughts ran to independent video producers and artists. These are the people who use the medium to communicate their own ideas and feelings, not the commercial visions of soap peddlers. There are lesbians and gay men throughout the US who are producing video

programs about their lives, their friends and communities, and about their personal vision of what the world could be.

The unresponsiveness of network television to gay and lesbian issues, especially with the advent of forceful right wing pressure groups, points to the need for creating our own television systems. We have had our own magazines and newspapers for a few years now and they have brought us closer, creating communities where none existed before. Why not augment our papers with more lesbian and gay films, video tapes, television shows—even our own stations and networks?

The vitally important work of organizations like the Gay Media Task Force and Boston's Lesbian and Gay Media Advocates must continue and be strengthened by a

renewed interest if there is to be significant change. The current usurping of TV power by the New Right underscores the need for a commitment to change in the gay and lesbian community.

Until networks abandon their shoddy treatment of lesbians and gays, until they learn that white rich-hetero-males are not the necessary focus of all media, we must be ever watchful. Until *TV Guide* and Richard Levine learn to accurately and sensitively deal with issues, we must remind them of who we are and why we are important. The fact that such an article was featured in *TV Guide* in the first place, and that a recent issue of *US* magazine has followed up with the same line of analysis, shows that there may be something a-brewing in the straight television-oriented press.

The Real People



Divine and her best friend take a break from their suburban homes.

Polyester

Directed by John Waters. With Divine, Edith Massey, Mink Stole and Tab Hunter. At the Nickleodeon, Boston. Theatre wheelchair accessible; bathrooms not accessible.

By Rob Schmieder

The characters in John Waters' *Polyester* include a 300-lb. suburban Baltimore housewife married to an X-rated theatre owner who is cheating on her with his secretary; their two children, a Farrah Fawcett clone and a punk foot fetishist; and assorted other people who enter their lives: the housewife's harried mother; her best friend, her former housekeeper who's inherited a fortune and retired; and a glamorous mystery man who follows her around in a white Corvette.

These are the salt of the earth, the sort of people those of us who venture into middle America meet every day. The color-coordinated crushed velvet interior of their suburban tract house has been seen in a thousand showroom windows. However, all of this is given a malevolent twist. The housewife is played by Divine, an immense transvestite who is a veteran of other Waters films and of his own one-woman show, *The Neon Woman*. The mystery man is played by washed-up beach beauty Tab Hunter. And the rest of the cast of characters is made up of various other freaks and outcasts from the Waters stable.

This movie will be seen by the

gay audiences who have flocked to Waters since *Pink Flamingos* was released almost ten years ago. Those who can trace their queer punk roots back to the days of a leopardskin-clad Divine will not be disappointed by *Polyester*, as Waters has brought improved production values to his ever trashy sense of style. For the Hollywood queens among us, Divine's role is Liz Taylor gone amuck, and Tab Hunter finally fulfills our wildest fantasies.

What is more remarkable is that Waters is finally getting mainstream distribution and heavy-duty media hype. The prospect of *Polyester* being shown in suburban shopping malls is an exciting, and somewhat frightening, idea. Millions of suburbanites will see a former screen idol make love to a man dressed as a woman, see a normal American teenage girl try to abort an unwanted fetus after being abducted by nuns, but most importantly see their straight world turned into a bizarre form of queer fashion — and vice versa.

Perhaps most exciting of all is the prospect of packed theatres enjoying the film's Odorama dimension, which involves scratching scratch-n-sniff cards as they are cued on the screen, to release odors ranging from Lysol to shit. Once again filmgoing becomes a communal exercise in understanding our world, as the Odorama experience enhances our appreciation for the scents with which we

Following in the hallowed tradition of social satire, *Polyester's* world is not quite our own, but close enough to be painfully recognizable. It is a world where whirlwind romances begin at the site of a bloody car crash; where respectable middle-aged men tell their neighbors, who are members of Women Against Pornography, that their X-rated films "help prevent rape"; and where in the end the villains can proclaim that they're "happy — free, white, rich, and happy."

Even though *Polyester* is watered-down Waters, it is still designed to offend. I was upset to see punk equated with violence once again, and some women may, as they have in the past, find Divine's interpretation of femininity offensive. But there is something to be said for a film in which brats go on a binge and selectively attack a black gospel singer, a Chinese woman, a Jew and a clean-cut boy whom they refer to as a "fairy" — only to get their comeuppance when the gospel singer hijacks a city bus, corners the offenders in their car and proceeds to rip it apart. And I find Divine's portrayal of a suburban housewife truly liberating. She is perfectly happy with her fat lifestyle, lives a life in which she is always true to herself, and is shown to be satisfied with her sexual being. She is not a role model everyone will want to follow, but she could hardly be a more radical example of a person who is proud of her differentness.

Mitterand Moves France Left

By Robert Aldrich

Francois Mitterand, who has taken pro-gay stands in the past and whose Socialist Party has been the strongest supporter of gay rights in France, was elected president of France in a run-off election on May 10. Mitterand defeated Valéry Giscard d'Estaing, the candidate of the center right who was running for re-election; Giscard has generally been unsupportive of gay causes.

At a recent Paris gala to benefit the French gay newspaper, *Gai Pied*, author Yves Navarre read a letter from Mitterand, subsequently published in the May issue of *Gai Pied*. "With these words I want to express how much I associate myself with the necessary and manifest fervor of your national march and with your gala this evening. Your cause must go with your celebration. And I am asking Yves Navarre to be the messenger of the esteem and attention which I have for the lifestyle that you hope for and which must be made possible, with obstacles removed, laws abolished, and new laws passed. Cordially, Francois Mitterand."

The national march on Paris (April 4, 1981) gathered ten thousand lesbians and gay men from all parts of France in the capital. This was the largest gathering of French gays in history. The march, organized by

CUARH (the Emergency Committee against Homosexual Oppression) was widely reported in the straight French press. March organizers hailed it as a great success, fulfilling their most hopeful expectations in terms of the number of participants.

According to *Gai Pied*, in 1975 Mitterand wrote a preface to a collection of articles on socialism, saying "homosexuality is a sexual behavior like any other" which "must in no case be subject to any inequalities or discrimination." In 1979, the official program of the Socialist Party took a stand "against oppression of or discrimination against homosexuals," whose "rights and dignity must be respected."

Socialist members of the French National Assembly (the parliament) have consistently voted in favor of gay rights legislation. French law does not consider homosexuality as a crime, but penalties for homosexual morals convictions are more severe than for similar heterosexual offenses. The age of majority for heterosexual acts is set at fifteen, while for homosexual acts, it is eighteen. Attempts to repeal these statutes have been defeated by the conservative majority.

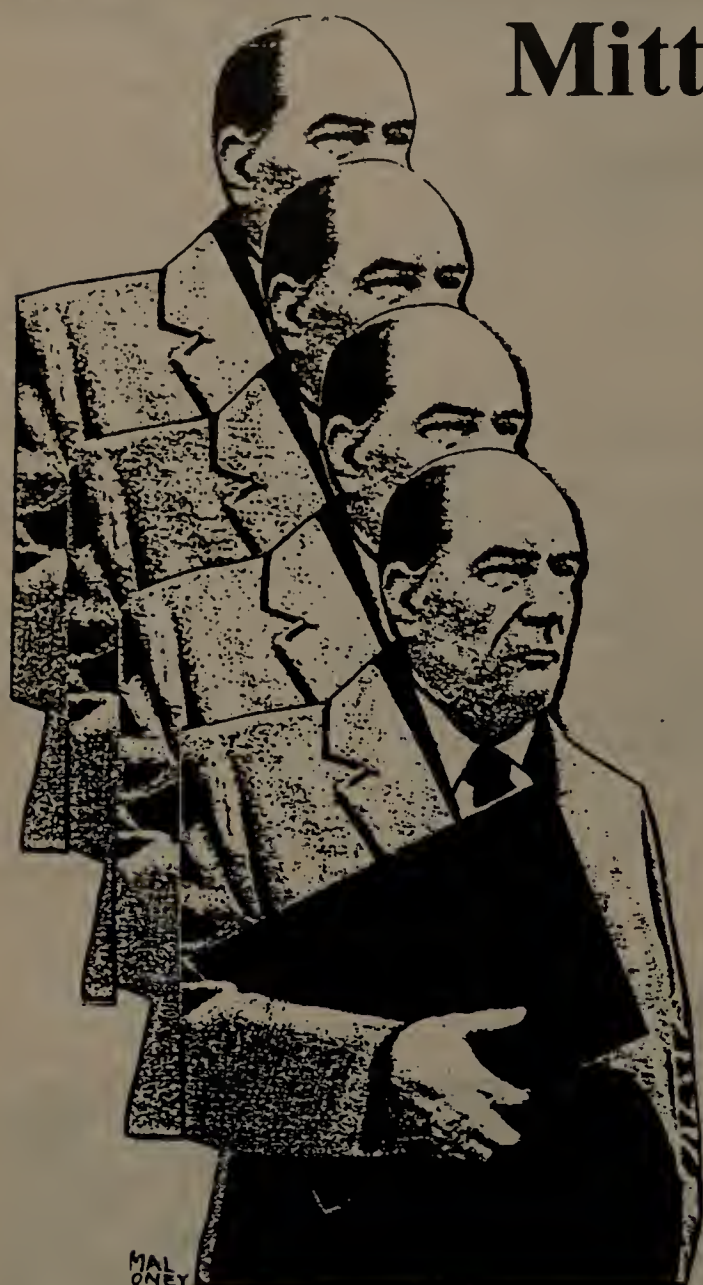
In an attempt last October to change the laws regarding homosexuality, Mitterand voted for the repeal of discriminatory legisla-

tion. After the failure of that effort, the Socialist Party made an unsuccessful appeal to the Constitutional Council to have the laws overturned. In an April interview with *Gai Pied*, Pierre Bérégovoy, May to Mitterand, reaffirmed his party's commitment to gay rights.

Many persons prominent in French gay life endorsed Mitterand's candidacy, among them Navarre, philosopher-historian Jean-Paul Aron, and Fabrice Emaer, owner of Paris' most popular disco, the Palace. Over sixty straight supporters of gay rights took out an ad in *Gai Pied* calling on gays to vote for Mitterand. Of the four major political groups, only the Socialist Party was willing to send a representative to discuss gay rights with the newspaper.

The first round of voting, on April 26, eliminated the candidates of the Communist Party and the Gaullist Party, as well as six other contenders, leaving Mitterand and Giscard to face each other in the run-off. Mitterand then received support from the Communists and from disgruntled moderates. He will be inaugurated president for a seven-year term — the first time in twenty-three years that France will have a leftist leader. He is expected to call parliamentary

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Theater

Second Annual Women's Theater Festival

Women's Theatre Festival — 1981

By Cindy Patton
and Maida Tilchen

This year's Women's Theatre Festival brought a diverse group of performances, movies, and workshops to Boston, with participants coming from New York, New Haven, New Zealand, Toronto and Boston. The eight nights of programs — ranging from topical comedy to dance to surrealistic drama — were supplemented by two weekends of workshops. In highly verbal or visual forms, in plays that almost all included elements of dance, and music, women showed a variety of skills and showcased the work of many writers.

Within each format, comedy, dance, or drama, an array of styles was presented. For example, "The Gay Divorcees," a Boston comedy duo, presented a series of sketches, including several about a night in the lives of two typical lesbian lovers. They began by having a heated political argument and then, without a pause, got into bed and made love. Another comedy style was displayed in "Split Britches," by a group from New York City. This zany production about three mountain women included elements of slapstick, parody, and drug-induced humor. People who were in a bizarre mood seemed to enjoy it, while others complained about the offensive stereotypes of Appalachian women. The deadpan acting was quite admirable.

Dance groups were accorded theatrical status in this festival. Two very different styles of contact improvisational dance were presented by the Boston groups Mudfire and River. (Contact improvisational dancing is a style that involves spontaneous movement, with dancers interacting by holding, rolling, balancing, and otherwise staying in close physical contact.) The River group used an assortment of percussion instruments and simple props to do a smooth flowing series of dances involving different combinations of members. Mudfire, a duo,

did not use music or props. In their dancing they created a human kaleidoscope of changing forms and movements.

Dramatic presentations were very intense. One which particularly pushed the edges of "theatre" in an experimental, feminist direction was the film of a production by New York City's More Fire! called "More Fire!" This film integrated the lives of women who work both as waitresses and actresses by showing the women waitressing and producing a play about waitressing. Their play "The Exorcism of Cheryl" depicted the "submission to the self-defeating voice that speaks from our inner recesses" in love relationships. Honest and amusing, the troupe did not shy away from challenging the "Amazon myth" by including a lesbian character who takes the heartbreak along with her straight friends.

A Toronto group presented "Night Cows," a 35 minute monologue about flying, Amazon-like cows, filled with powerful, surreal, matriarchal images. Scenes from "The Miracle Worker" were performed by the cast of a production currently playing in Boston. The fierce physical battles between Helen Keller and Annie Sullivan were portrayed in very successful, no-holds-barred acting. Helen's struggle to resist change was very affecting.

Plays by new playwrights and familiar names were presented. Gertrude Stein's "Tender Buttons" was acted out by a lively duo in "A Time to Eat." New Haven's "Theatre of Light and Shadow" did a play by Sylvia Plath about three women's experiences with childbirth. Although this play's writing and performance were among the most powerful of the festival, the imagery which stressed "whiteness" over "blackness" or "redness" aroused criticism as being racist.

Other festival highlights included "The Lunch," a powerful play about mother/daughter relation-

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Standing against a wall, Gay Divorcees Tita Wernimont (r) and Sophie Parker (l) give a bird's-eye view of their night life in *A Show of Bad Taste*.

Theater

Triangle Theater Opens Two Plays

My Cup Ranneth Over by Robert Patrick. Directed by Jennifer Justice. With Libba Ingram, Virginia Bullock.

Forever After by Doric Wilson. Directed by Edgar Zeigler. Costume design by Matt Oliva. With John Spellman, Al Petras, Alan Dubroc, Roland Green.

Presented by Triangle Theater Company at The Theater Factory, 367 Boylston St., Boston, Thursday-Saturday, June 11-27.

By Michael Bronski

What we have come to know as contemporary gay theater had its beginnings at Caffé Cino in the early '60s. The Cino was a coffee house that presented "entertainments" — anything from opera parodies, impromptu shows, to full-scale new works by promising playwrights. Because they did not have the usual constrictions of off-Broadway theater (especially the fearsome, heavy hand of the critic), they experimented. They were the first off-off-Broadway house and the spawning ground for many playwrights who were to make it in "legit" theater later in their careers.

Coming from the repressive '50s The Cino was perhaps the only theater receptive to the work of openly gay playwrights. It is fitting then that almost twenty years after The Cino, and twelve after Stonewall, Triangle Theater should be presenting two plays by writers who began and had their first plays produced at Caffé Cino. Mainstream theater is produced and supported by people who have money and a stake in the way things are — that is why there are so few queers on Broadway. Both Cino and Triangle were and are alternatives to that system of production. Robert Patrick and Doric Wilson are literal as well as figurative connecting links in this continuation.

Robert Patrick's *My Cup Ranneth Over* is several years old. It has played several regional theaters and has had a short run off-Broadway. In some ways this is the epitome of the Patrick play: short, quick-witted, highly intelligent, very very funny, and ultimately, quite moving. Its simple situation might seem more the material for a skit: two women living together, striving in their chosen careers. Paula is a feminist writer and Yucca is a punk singer. Suddenly the punk rocker hits it big, real big: *Time*, *People*, *Newsweek*, even *Ms.* As Yucca's star ascends Paula's spirits go down the drain. The play is a series of frantic phone calls, funny interchanges, and — as the mood shifts from jubilation to despair — a serious confrontation over the meaning of their relationship. Remarkably, Patrick's script keeps the laughs coming even through the most serious moments.

In the original script there is no indication that Yucca and Paula are lesbians, but director Jennifer Justice has decided to play them that way. While it does not make the play any gayer (it's difficult to imagine any Robert Patrick play *not* being gay), it does add another subtext that reinforces the seriousness of the script. Libba Ingram (as Paula) and Virginia Bullock (as Yucca) make a believable couple; it is difficult to imagine the play as being about roommates (I mean *really* roommates) after seeing what they bring to the material.

Doric Wilson's *Forever After*, which premiered at the 1980 Glines Theater Festival (see *GCN*, Vol. 7, No. 48), is also about a gay couple, or rather it's about a *play* about a gay couple. Beginning with a soupy happy ending (the lovers Tom and David celebrate their first anniversary) the muse of tragedy soon decides to take over since any play with a happy ending is unthinkable — and any play with a gay male couple ending happily is particularly unthinkable. After the disaster-bent Melpomene has tried to destroy the men's relationship her counterpart, Comedy (Thalia), jumps into the act and struggles to save the situation.

Wilson is essentially a playwright of ideas; he is concerned about the way that gay men live, how they treat one another, how they view themselves, and how they are presented on stage. The conceit of having the muses direct the action is brilliant, allowing Wilson to explore the interplay between life and art (you can take your pick as to which is which) without ever becoming didactic or self-important. The added touch of having the muses played by men in drag (a nice contrast to the two clone lovers) is wonderfully theatrical. As Thalia, Alan Dubroc bears an uncanny resemblance to Maureen Stapleton, fussing about, making little grimaces, and clucking to himself as he tries to keep the lovers together. (He at one point notes that although love may fall under the realm of tragedy, *cruising* is definitely ruled by comedy.) Roland Green is wonderfully funny as the Melpomene. Sweeping about the stage like the wicked stepmother in *Snow White*, he seems almost too big for the stage. (I suppose actually that muses are too big for the stage, that's why they are usually controlling the action from elsewhere.)

Both productions are generally competent and can hold their own against any other small theater in town. Triangle has been lucky since its inception to have managed against rising costs to maintain basic minimal technical and production values. The sets (designed by their respective directors) are imaginative, and the mus-



(l to r) Al Petras, Roland Green, John Spellman and Alec Dubroc... clones meet muses in *Forever After*.

es' attire rivals anything you'll see in *Playland* on Halloween.

Gay people became visible in the early '60s due to Caffé Cino. Now

when visibility is more necessary than ever before, Triangle — and Robert Patrick and Doric Wilson — have continued this tradition.

Triangle has entitled this thespian duo *Happy Endings*, an apt and optimistic note for both the evening and the future.

Women's Theater

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ships that communicated very directly to the audience and received a strong response. A quick comedy set by Maxine Feldman easily demonstrated the results of her years of performing experience. And there was a great line by stand-up comic Julie Willis, "This is a very sick society and if you look too healthy, you won't fit in."

Aside from the performances, the festival was a rare opportunity for women involved in theatre to meet. Lyne Waddington of Toronto told *GCN*, "The networking is really nice, knowing there are other people to contact about work in progress. In Canada, most feminist theatre is Quebecois. Because Quebec is defining itself as a whole, feminist theatre has a chance to be part of the whole development." Of her performance in "Night Cows," Waddington said "It was real frightening to do. The text was so heavily wrought in images, and I know that I was constantly battering people with them."

Tita Wernimont of "The Gay Divorcees," who described the rationale for her group as "why read science fiction when you can live it?," was very pleased with the festival. "We do community theatre, and our chosen audience is women and in particular lesbians. Boston women's theatre is on a new-born baby, starting-to-flower level — there's little pretenses or artifice. Boston is very exciting creatively now. I love this whole week, which has been a focus of women's art."

One woman who is academically trained in theatre skills told *GCN* that she was disturbed by what she saw as a lack of professional quality at the festival. In response to that criticism, Tita said, "I'm interested in the most women possible sharing what they know and feel. Professionalism is 'fine-tuning' of the ability to communicate — you really learn that performing. We try not to feel like 'we have the theatre, and we're going to show it to you.' I'd like the women's audience to go back to a family/tribe tradition like hooting and hollering. I'm not into show and tell. Not that I don't appreciate other things, but the women's community is discovering a much more organic way of being together."

Barbara Haddon worked on lights for the festival. She enjoyed seeing the shows and meeting people, and learning new skills. "We built the lights and learned the requirements for four different groups each night. If there is an interest in women developing technical skills, this festival had space for that."

The range of theatrical styles in the festival was paralleled by an apparent range of philosophies about the role of the actress or performer. While many performances were based on highly-structured scripts and direction, others, particularly the contact improvisational dancers, attempted to explore the boundaries of expression and self-exposure. Both directions seem essential to the development of women's theatre.

Audiences had varied reactions to what they saw. For each woman who raved about something, there seemed to be someone else ranting. Most agreed that poor publicity,

late starts, high prices, and programs that ran too long detracted from the potential quality of the festival.

There's really no way to sum up or evaluate so many performances and works. It is really for each performer, writer, director, techie, or producer to know how much she gained from the festival, and how much she shared with others. One performer told *GCN* that she was dissatisfied with her performance, because although she had taken many risks in making herself vulnerable, she knew that she had not gone as far as she would have liked to. Theatre is an incredible opportunity for women's self-expression, for it is a low-technology medium that allows great spontaneity and immediate response. But, as a line from Sylvia Plath's "Three Women" put it, "It is a terrible thing to be so open, it is as if my heart put on a face and walked into the world."



Libba Ingram (l) and Virginia Bullock (r) — feminist and punk in *My Cup Ranneth Over*.



Lyne Waddington (l) and Keltie M. Creed (r) reclaim the cow for feminists in *Les Vaches du nuit*.

Sam

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Race

People of color have never had a chance in Hollywood: Actors that were lucky enough to get work were placed in demeaning roles. Many times important roles of color were played by whites. (Fred Washington, a black actress, who played the pathetic passed-for-white daughter, Peola, in the 1934 *Imitation of Life*, had almost no career because she was not dark enough and refused to *really* pass for white to get parts.) The history of shuffling, serving, and fetching are all too painfully obvious to everyone who has watched movies.

For a while things looked better. Hollywood found that there was a black market and films like *Shaft*, *Cleopatra Jones*, *Coffee*, and *Blacula* played what were commonly called "action houses" (i.e. inner city). But the genre did not last very long and the situation is no better than before. Most of the black-ploitation films were poorly made "blackface" versions of traditional Hollywood garbage. The "action houses" were generally old theaters that were not kept up and gradually began to fall apart before being turned into more profitable real estate like parking lots. In retrospect it was a way for Hollywood to make a quick buck and blacks are once again at the back of the movie bus.

In a recent *Village Voice* (Feb. 25, 1981) critic Carrie Rickey has a perceptive piece on racism in new films: "White Mischief: Hollywood Reruns Racism." She lists new films — *Fort Apache*, *Borderline*, *Charlie Chan and the Curse of the Dragon Queen*, *Eyewitness*, *Seems Like Old Times* — and examines the same old racist patterns in each of them. People of color are either stupid or dangerous; if you can't laugh at them, they'll probably kill you.

One of the earliest movie reviews in the *New York Times* — just as movies were being taken seriously — referred to blacks as "the dusky sons of Ham." Our warped cultural notions of "good" and "evil" have an inherently religious basis. Like evil children and wanton women, people of color

hardly ever know their place and carry a divinely imposed curse upon themselves. It is not surprising that conservative politicians use religion to justify and enforce their positions. This connection between Hollywood, religion, and politics extends back to the earliest days of film. *Birth of A Nation* was based upon *The Clansmen*, a novel by Thomas Dixon, a clergyman. *Nation* — probably the first film to focus on black characters, stereotypical as it was — praised the Ku Klux Klan and suggested that all non-servile blacks (who were by implication criminals and rapists) should be punished. With the possible exception of Richard Pryor, there are almost no black stars or films about blacks being made in Hollywood today.

We have moved forward enough to know that we cannot go back to old forms of living — the old movie plots just don't fit anymore: no one is going to believe in an Andy Hardy or a Blondie. People of color, homosexuals, women, and children are making their voices heard. The cultural atmosphere in which the New Right grew — and which it is perpetuating — is one of scaring people back into their places. If there is going to be a throwback to an earlier form it may well be — as novelist Thomas Disch predicted — *The Goldiggers of 1984*, the happy, mindless, all-white, male-run totalitarianism.

But what of Edna — who has now taken to watching the Pope's recuperation on TV. Her favorite movie is *Gone With The Wind* — a real movie-movie. But things have changed for her too. In the '50s she was shocked by Lana Turner's love affairs (after all, imagine Lana's own daughter having an affair with and then killing Lana's lover), but now Liz's repeated attempts at marriage do not bother her a bit. People, like times — and movies — change.

Movies are — by their nature — larger than life. Their influence upon generations has been incalculable. Images of masculinity, femininity, family life, work, play, happiness, and love have been washed over us again and again. Movies have created

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Art Conquering the Territory

Gay Artists/Gay Issues

An exhibition featuring the works of 12 artists, at the Media Workshop Gallery, 367 Boylston St. 6th floor, Boston. Opening June 14, 2-7 pm. Gallery hours: Monday-Friday 10-6, Saturday 12-6, video Monday-Friday 2-6. Through June 27

By Rob Schmieder

What might have brought together a group of artists working in media ranging from fabric silk-screening to color Xerox and oils, who are drawn to such disparate modes of expression as surrealism, cartooning and gestural abstraction? The fact that they deal with "gay issues"? I doubt it.

"Cookie Jones, Dyke Detective," a comic strip about a lesbian in the city, is pretty clearly queer. Mirrors, as in Tim Blackburn's comic strip "Eidolon" and Noreen Moglia's silkscreen "Distortion of Destiny," are conventionally accepted "gay" images: gay narcissism, uncertainty about identity, superficiality are still part of our graphic image. Erotica, as represented by Sherry Edwards' lush color Xeroxes of women making love, or LaFramboise's linocut "Man," is a more explicit statement of gayness—but is erotica any more a "gay" issue than it is a straight one?

On the other hand, we have Michael Brodeur's paintings. Bro-

deur worked with Philip Guston during his residency at Boston University, and the teacher's concerns with a subtly articulated color field and with a severely limited iconography are seen in the student's paintings. Brodeur's paintings are amazing for the subtleties they contain within a tightly focused frame. In an early still life a sea shell melts into a white plate, in a later "Elegy for Philip Guston" Brodeur's personal palette of green, pink and pearl grey are broken up between an abstracted corner of a building and a dappled sea of treetops. Brodeur has a distinctive personal style, and is well worth following, but are the issues in his art gay issues?

Marie Favorito's color Xeroxes are part of her documentation of the disappearing buildings of the South End. Favorito is a photographer who decided to switch from the traditional chemical painting process to making Xerox prints of her photographs. The results vary from sharp, naturalistically colored prints to deformations that evoke un-building-like associations—fruit, fabric, light. In both cases the Xerox rendering is accomplished with a sensitivity that makes clear her affection for the buildings. But does she deal with gay issues?

Is gay art art that is made by gay people, or is it art that deals with

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THE BOSTON OPERA HOUSE:

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Come out for the Chorus and celebrate the strength and vitality of our own gay culture.

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Center Balcony (row H-R)	\$10.00
Balcony (center row S-V and sides row H-R)	\$ 8.00
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San Francisco Gay Men's Chorus

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'81



Dick Kramer, Conductor

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For more information on the tour and/or special fundraising or social events you or your organization may wish to sponsor in conjunction with the appearance of the San Francisco Gay Men's Chorus please write to SFGMC TOURS AMERICA, 81 Box 14665 San Francisco, CA 94114, or call (415) 864 0320

Design: The Duck House Group, S.F.

Art Show

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issues that have been traditionally associated with gayness? Most gay art shows I have seen seem to point at the latter answer; this one in all its profusion seems to say that gay artists can do anything. Some, like Brodeur, Favorito and others in the show are exploring new territory and staking a claim for gay artists in the history of art. Others, like Tim Blackburn with his finely rendered ink drawings or Paul Volpe with his large surrealist canvas, show the mastery of gay artists in territory that has already

been conquered.

The position of gay artists in an aesthetic continuum made up of all sorts of people is easy to see and this show is well worth seeing for the individual gay artists who are making a significant contribution to that continuum. Any efforts to draw up an agenda of gay issues from this show will probably be disappointed, however.

The show also features video works which were not available to me for viewing at press time. See schedule above for times.

Sam

Continued from page 16

new mythologies. Because they are big business the mythologies promoted by movies have, with few exceptions, been conservative, supporting the *status quo*. Hollywood has *created* an America that doesn't exist: it contains no homosexuals, independent women, people of color; it is a reflection of what those in power want to see.

It is easy for people to turn to Hollywood for their own life scripts. Walker Percy's *The Moviegoer*, Manuel Puig's *Be-*

trayed by Rita Hayworth, and Billy Wilder's *Sunset Boulevard* all chronicle what happens when movies become "realer than life." It is important that we *understand* our lives and do not accept Hollywood's version of them. As times get tougher, movies — with their easy solutions and images — are going to look more and more attractive. It is important that we know *who* and *what* we are, and that we retain the power to act, and make our own lives.

Mitterand

Continued from Page 14

elections for June to try to establish a majority in the National Assembly.

Mitterand's program calls for the creation of 200,000 jobs in the public sector to fight high unemployment rates, as well as various

efforts to reduce economic and social inequalities in French life. He intends to nationalize those banks which have not already been taken over, as well as several major industries. In foreign policy, Mitterand will maintain French membership in NATO

while pursuing an independent diplomatic policy; he has been more pro-Israel than most other French politicians and has called for increased assistance to the Third World.

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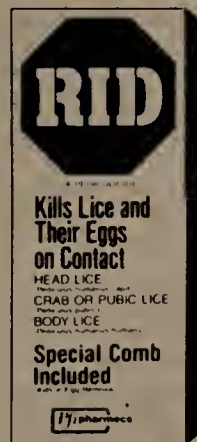
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GayCommunityNews

Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Bleek Men-White Men Society/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
The Caudron (Theater) 22 Randolph St.	878-8819
Chiltern Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
GAY HOTLINE (8pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee	
Box 8774, Boston 02114	327-2620
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (8-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Geys	542-5188 (days), 426-9371 (nights)
Project Place	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge	
Gay Political Caucus	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Robin McCormack, Mayor's Office	725-4410
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02118	542-5415

STUDENT

Gay People et BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Heley House — BC, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
Geys at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradie Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Gay Professional Women's Assn., Box 306, Boston U. Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	828-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7982
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	861-1316
Women's Community Health Center, 639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikve	524-1617
P.O. Box 11, Cambridge, 02138	828-3986
Dignity, 355 Boylston St., Boston 02114	536-6516
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Allyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Closet Space WCAS (740 AM)	Katherine: 723-6327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1084
Fag Reg	661-7534
Gay Community News	426-4489
Good Gay Poets	661-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melenie	494-8810
Persephone Press	
Box 7222, Weymouth 02172	924-0336
Woman's Educ. Media, 47 Charry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 673, Randolph 02368	
Fenway Community Health Center	267-7573
Gay AlAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8161
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	861-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	676-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	266-7776
Delivery Entrance, 12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Herry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Kimmies Disco, 237 Mass. Ave., Camb.	354-8166
Napoleon Club, 52 Piedmont St.	338-7547

119 Merrimack	
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Playland, 21 Essex St.	338-7254
Skippers, 252 Boylston St.	262-5735
Somewhera, 295 Franklin St.	423-7730
Sportier's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Cantrel Middlesex Society Club,	
Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3846
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Barkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7816
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Mesonic St., Northampton 01080	584-4580
Evarywomen's Center, Amherst	545-0883
Franklin City Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Woman's Media Project (WMUA, 91.1FM)	545-2876
Womenfyre Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
Gay Youth	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1261
NAMBLA/CT	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-116, UConn, Storrs 06268	486-4738
Heartroths Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
Shoreline woman	747-5451
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	481-3575
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	525-2362
Women's Center, UConn, Box U-116, Storrs 06268	646-4900
Women's Center, Wesleyan, Box WW, Wesleyan St., Middletown 06457	486-4738
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	347-9411
	436-2468

STUDENT

Eros, Gay Students et Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance et Yale	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2648
Integrity/New Haven, P.O. Box 1777, New Haven 06507	767-1516
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers et YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	6pm-midnight
Gay Community Services of R.I., Box 6563, Providence 02940	728-9269
	728-6023

MEDICAL/COUNSELING

Providence Gay Group et AA	331-2047
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WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center, 186 Meeting St., Providence, 02912	863-2189
Lesbians Feminist Union, Sarah Doyle Center	
Box 1629 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724-0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8462

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Geys, P.O. Box 3472, Nashua 03061	Peul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-5770
NH Lambda, Box 1043, Concord 03301; Concord 224-3785, 746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keane 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	228-8049
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box 556, Middlebury College, 05753	
Middlebury Gay Men's Support Group	(aves) 338-6819
Southern Vermont Gay Men	387-GAYS
	or

Calendar

weekly events

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events (with info #s): volleyball 266-2147; running 825-0181; swimming 227-5363; tennis 744-5496; scuba 899-7630; fencing 731-6344; biking 275-1336; basketball 236-1914; rollerskating 625-3314.

Boston, MA — Gay Recreational Activities Committee (GRAC). Regularly scheduled events: basketball, swimming, volleyball and running. Info: 327-2620.

sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Open host. Bring your talents and your instruments and sign up at the door. 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No admittance after 8. \$2.

Boston, MA — "Boston's Other Voice," weekly discussions of problems facing the gay community. News, interviews, calendar. music. 10:30pm. (WROR, 98.5FM)

Cambridge, MA — Lesbian and Gay Folk-dancing. Third Sunday of the month (see also Saturdays). Phillips Brooks House, Harvard Yard. 12:30-2:30pm. Beginners welcome. Info: Beth 666-4278 or Michael 492-1339.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men and woman. 2:30pm

Cambridge, MA — Marrymount Musical Society, a musical group for gay men and lesbians, offering informal concerts on the 3rd Sunday of each month. Interested musicians (and listeners!) call Mark 236-4888 or Rachel 742-7997.

Boston, MA — Musically Speaking, women's programming. Music, ideas, announcements. Call Melania at 494-8810 with events and comments. (WMBR-FM 88.1) Sundays 1-3pm.

Boston, MA — Gay and Lesbian Physicians of New England. Meets every 2nd Sunday at 2pm. Info: (617) 482-6874 or 247-5485.

Orleans, MA — Shoreline, a gay social group, alternative to the bars, on Cape Cod. Meets every 2nd Sunday. Info: P.O. Box 1614, Orleans, MA 02653.

Greenfield, MA — Gay Men of Franklin County. Every third Sun. Green River Cafe, Osgood St. 7pm.

coming events

jun 15 mon

Medford, MA — 7th National Conf. on Man and Masculinity. Cultural event: poetry and comedy. Cohan Aud. Tufts U. 8-11pm. \$3 at the door.

Boston, MA — Benefit for New England Conference and for San Francisco Gayman's Chorus and Buddies, 733 Boylston St. 8pm. \$3. Reception for the chorus at 4pm. FREE.

16 tues

Boston, MA — Protest March against the abolition of the mayor's lesbian/gay liaison position. Meet at City Hall at 4pm. This is a slap in the face of the whole community! Try to be there.

17 wed

Boston, MA — Open poetry reading. All lesbian and gay poets are invited to come and share your works at Studio Red Top, 367 Boylston St. 4th fl. 8pm. Wheelchair accessible.

18 thurs

BOSTON, MA — GCN CAN ALWAYS USE HELP PROOFING AND LAYING OUT THE PAPER. NO EXPERIENCE NEEDED! SEE THURSDAYS ABOVE FOR DETAILS.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sun. of the month. 1-5pm. Stetewide political action group. Info: 228-8049.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: bring your talents and instruments and sign up at the door. 355 Boylston St. (chapel entrance). 7:30pm. \$2. All are welcome.

monday

Cambridge, MA — Parents and Friends of Gays meet on the first Monday of the month. 7:15pm sharp at the Episcopal Theological Seminary Library, 99 Brattle St. Info: 542-5188 or write: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Somerville, MA — Woman's Center Coffeehouse. 7:30-10:30pm. Entertainment for women every Mon. eve. at the Women's Center, 35 Union Sq. (above laundromat). Food and non-alcoholic refreshments. \$1 donation. Info: 823-9340.

Boston, MA — The Front Runners running group. Jogging, running and racing for men and women. Weekly runs on Esplanade: M,W,F at 6 PM Info: 825-0181.

Boston, MA — Gay People of B.U. Meeting. Hartman Lounge, Basement School of Theology, 745 Comm. Ave. 8-10pm.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Brattleboro, VT — Southam Vermont Gay Men meet every 4th Monday at the Common Ground, 25 Elliot St. 7:30pm.

Nashua, NH — Meeting of Nashua Area Geys. 8pm. Info: Paul 888-1305, or write: Nashua Area Geys, P.O. Box 3472, Nashua 03061.

tuesday

Boston, MA — Boston Area Gay and Lesbian Schoolworkers (BAGALS) meets on the first Tuesday of each month, for support and political action. 355 Boylston St. (church annex). 7:30pm. Refreshments.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 878-6883.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 881-3633.

New Bedford, MA — Rap group at the Aid Center. 18 S. Water St. 8-10pm. Info: 999-3141.

Boston, MA — Gaymen's Workshop in Theater, Movement, and Creativity, by clover change of the Caudron. Structured and improvisational; internal and group work. Bring movement clothes or tighties. Caudron Experimental Theater, 22 Randolph St. (off Harrison near Dover T stop) 7:30pm.

Boston, MA — Gay and Lesbian Advocates and Defenders (GLAD) will sponsor a legal workshop to discuss legal issues relevant to our community. Arlington St. Church, 355 Boylston St. 7:30pm. FREE!

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: PAT BOWSIII, with her incredibly original comedic songs. 355 Boylston St. (chapel entrance). Everybody welcome. Doors open at 7:30pm. No one admitted after 8. \$3.

19 fri

BOSTON, MA — GCN ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRI EYES. SEE FRIDAYS ABOVE FOR DETAILS. IT'S FUN!

Boston, MA — 1981 New England Lesbian and Gay Conference. Boston U. 685 Comm. Ave. Registration 5-8pm. Opening session 8-9pm. Reg. fee: \$5 advance (mailed by 6/18 to Box 365, Cambridge 02139) or \$7.50 at the door.

Boston, MA — Community Media Group will present video tapes on lesbian and gay themes produced by local artists. Sponsored by the Triangle Theater Co. and the Theater Factory, at the Theater Factory, 367 Boylston

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves. 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.). Info: 249-7891.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-in VD screening and treatment for end by gay men. 6:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media: more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 426-4469.

Boston, MA — Oasis Club. Food, disco, rap sessions and games. 9pm-4am every Thursday. 79 Broadway St. (Bay Village) in the Downtown Club. Gay club for everyone 18 and over. \$3 membership. Info: 338-8831.

St. Continuous showings (10am-6pm) on June 19, 20 and 30. Info: 864-6654 (aves) or 528-2642.

Cambridge, MA — Gay Pride Folk and Rock Dance. 7:30-9:30pm folkdancing. FREE! 10pm-1am. \$2 donation. In the "Sala", 2nd floor MIT Student Center, 84 Mass. Ave.

Boston, MA — "The Event", an evening of poetry, theater and music by local lesbian and gay artists. Arlington St. Church, 355 Boylston St. 8pm. Tix: \$3.50 adv. at JP City Life, 670 Centre St. (M-F, 10-4pm) or \$4.50 door. Everybody welcome!

Boston, MA — Triangle Theater presents two one act plays: "Forever After" and "My cup runneth over" by Robert Patrick. Theater Factory, 367 Boylston St. 8pm. \$4. Tonight end June 20, 25, 26 and 27.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Katherine Baker, with a slide show on "Working class women". Everybody welcome! 355 Boylston St. (chapel entrance). Doors open at 7:30pm. No one admitted after 8. \$3.

20 sat

BOSTON, MA — "IF NOT NOW, WHEN? ... IF NOT YOU, WHO?" COME JOIN IN AND CELEBRATE DURING THE ANNUAL BOSTON LESBIAN/GAY PRIDE MARCH AND RALLY. START ARRIVING AT COPLEY SQUARE AT 11AM. MARCH LEAVES COPLEY AT NOON. RALLY ON THE COMMON AT 2. Both march and rally are wheelchair accessible. Interpreters for the hearing impaired and childcare will be provided. Info: 262-4777 (voice and TTY).

Boston, MA — North American Men Boy Love Association (NAMBLA). Regular meetings on 1st and 3rd Thurs. 8pm. Glad Day Bookshop, 22 Bromfield St. (near Park St.) Info: 542-0144.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 48 Pleasant St. 354-8807.

Somerville, MA — Lesbian Support Group for younger women. Somerville Women's Center, 38 Union Square, (2nd floor over laundromat). 8pm. Info: 823-9340.

Boston, MA — N.U. Lambda, Northeastern University's social and support group for lesbians, gay men and their friends meets every Thursday at 245 Eli Center. 7pm.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 588-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and reps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 48 Pleasant St. 354-8807.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Pittsfield, MA — Lesbians United meetings Info: Woman's Services Center, 499-2425.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (asp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Prison Book Program is having a book sale. Money raised will help us continue to send free political literature to prisoners. 12-4pm. Red Book Store, 136 River St. (Central Sq.) Info: Joyce or Linda 491-8930.

Boston, MA — An evening of cultural entertainment including dance, music, and a one act play by Robert Patrick. B.U., 685 Comm. Ave. 8-10pm. \$4 (\$3 for New Eng. Lesbian and Gay Conf. participants).

Boston, MA — Community Media Group. See June 19 above.

Cambridge, MA — Second Annual Amethyst Women Talent Show. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8:30pm. \$3.50, more if/less if. Childcare provided/bring your own toys. This is a drug and alcohol free event. All women are welcome.

Boston, MA — WGBH/FM90 will air Christopher Isherwood's *A Single Man* at 10pm.

Boston, MA — Dennis Altman, author of *Coming Out in the '70s*, will be at the Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop). 3:30-5:30pm.

21 sun

Boston, MA — 1981 New England Lesbian and Gay Conference. Boston U. 685 Comm. Ave. Workshops on lesbian health issues, gay male health, lesbians and gays considering parenthood, gay youth, older gays, and many more. Noon till 8pm workshops; 8pm summing up. Reg. info: see 19 fri above.

The deadline for Calendar Items is Tuesday at noon for the following issue.